THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

VOL. V. No. 42. NEW-YORK, SATURDAY, JANUARY 2, 1836. WHOLE NUMBER, 250.

From the Southern Churchman.

Christmas.

BY JOHN C. M'CABE.

THRICE welcome blest morning! we hail thee with gladness,
When light from the hills of Judea afar,
Broke the gloom which had shrouded the world with its sadness,
And the seers of the east bow'd to Bethlehem's star.

When the music of heaven on earth broke in beauty,
And the song was salvation, to shepherds proclaim'd;
And nature enraptured acknowledged her duty,
And worshipp'd, when JESUS, the infant was named.

Oh! bright rose the sun of the new-dawning morrow,
And the green hills and valleys laugh'd out with delight,
The tear-drop was stayed on the cold cheek of sorrow,
And eyes that were dimmed for a moment grew bright.

'T was the spring-time of feeling, the gray-bearded sire
Forgot in that hour his staff and his crutch;
The minstrel unconsciously bent o'er his lyre,
And his fingers ran o'er it with tremulous touch.

The mother who mourn'd o'er her young in their slumbers,
E'en the sleep of the grave, was aroused from her gloom;
And her wailings were changed into melody's numbers,
As *hope* threw her first fadeless flowers o'er their tomb.

The cradle-rock'd infant, so quietly sleeping,
Its dream, like its life, void of sorrow or guile;
Seem'd a holy communion with bright spirits keeping,
As its soft little cheek dimpled into a smile.

The sick who were toss'd on the bed of affliction,
Were eased of their pain as in silence they lay;
The dying seer's lips slowly breath'd a prediction,
As his mantle-girt spirit was passing away.

The storm which the far distant ocean was wreathing,
And lashing to tempest the blue-rolling deep;
Grows as tranquil and calm as a tired child's breathing,
When rock'd on its mother's fond bosom to sleep.

DEATH gloated! he knew that his lance must be shiver'd!
And the GRAVE, on whose banner was "victory," hung,
Slowly gather'd its folds as proudly they quivered,
Not long o'er the ruins of hope to be flung.

'T was then the deep chambers of darkness resounded
With the shrieks of the fallen, as fetter'd they lay;
And devil on devil glared, confounded,
Like Gorgons, each holding the other at bay.

But in heaven! in heaven! in heaven, the story
Is breath'd with a rapture that earth never knew;
As there plays round the brow of the seraph a glory,
More brilliant than archangel's fancy e'er drew.

Hail JESUS! Here language and fancy must falter!
And eloquent silence the homage must pay;
For GOD is the worshipp'd; the heart is the altar;
And faith lights the shrine with its heaven-born ray.

THE CHURCHMAN.

SIR JOHN HARINGTON.

THE works of this eccentric individual may be ranked among the curiosities of literature, and to the inquisitive readers of Church history, and particularly to those who would cultivate an acquaintance with the worthies of the Anglican Church at its most critical era, one portion of his works is not more curious than valuable. His entire works, or we should rather say, such relics of them as could be found, were first published by one of his descendants, A. D. 1778, under the title of—"*Nugæ Antiquæ: being a Miscellaneous Collection of Original Papers in Prose and Verse: written in the reigns of Henry VIII.—Queen Mary, Elizabeth, King James, &c.* By SIR JOHN HARINGTON, the translator of Ariosto, and others who lived in those times." They were extremely well received at the time by the public, and we have seen it stated in an old English newspaper that they were a great favorite of the celebrated Dr. Johnson, who made them for some time his pocket companion. The work to which we refer as particularly interesting to the ecclesiastical antiquary is entitled, "*A Brief View of the State of the Church of England, as it stood in Queen Elizabeth's and King James his Reigne, to the year* 1608. *Being a Charter and History of the Bishops of those Times. And may serve as an additional supply to Dr. Godwin's Catalogue of Bishops. Written for the private use of Prince Henry, upon occasion of that proverb,*

Henry the Eighth pull'd down monks and their cells,
Henry the Ninth should pull down bishops and their bells."

The work of Dr. Godwin here referred to is the celebrated treatise 'De Presentibus,' containing an account of the first settlement of Christianity in Great Britain, and a catalogue of the bishops from the time of Augustine to the epoch of the Reformation; a translation of which, by-the-bye, would be an acceptable service to the Church. The Catalogue, however, of Godwin is a very different production from the continuation of it by Harington; the former is valuable for historical reference, but the distinguishing merit of the latter is, that it affords profitable amusement for a leisure hour. It contains some curious anecdotes, is written with great originality, and abounds particularly in striking antithesis and epigrammatic point. Our readers, we suppose, would be pleased occasionally to dip into a book of this kind, and as it has never been printed in this country, and has become scarce abroad, we do not know that we could gratify them more than by its republication in the Churchman. To this purpose the book is extremely well adapted; consisting of short and disjointed biographical sketches which do not require to be consecutively read. We shall commence this week with a brief account of the author, prefixed to his works.

SOME ACCOUNT OF SIR JOHN HARINGTON,
Author of the Briefe View of the Church.

THE author of the following history was descended from a respectable family in Cumberland, whose ancestor, Sir James Harington,* was attainted in the reign of Henry the Seventh, for bearing arms at the battle of Towton, and taking Henry the Sixth prisoner, his estates forfeited to the crown, amounting to five-and-twenty considerable manors in the north. Notwithstanding this attachment to the house of York, his succeeding generations were well received at the court of Henry the Eighth, where the father of our author held a considerable office, and in the reign of Queen Mary was imprisoned with his wife, for carrying a letter to the Princess Elizabeth. Their zeal to this lady during their confinement in the Tower, established them so firmly in her favor, that she retained them in her service when Queen, and stood god-mother to their son, our author, which was the least mark of her remembrance of their great sufferings on her account. It appears that he was educated at Eaton, and afterward entered at Christ College, or St. John's, in Cambridge, under the care of Dr. Still. The advantages of a good education and an excellent understanding, soon recommended him to the notice of the Queen, who encouraged him in the pursuit of his learning; Doctor Fuller in his *English Worthies*, has celebrated his great proficiency in literature; which, together with the Queen's special regard for his friends, soon brought him to court. Here he distinguished himself by the exertions of his wit and learning, and gained the esteem of all ranks, and both sexes. Being well versed in the Italian language, he translated a tale out of Ariosto's Orlando Furioso, which was highly pleasing to the ladies; but the Queen, who was not unacquainted with what passed among her own servants, soon got a sight of her god-son's poetry, and finding it necessary to affect indignation at some indelicate passages, she forbad our author the court, till he had translated the whole work, which he soon accomplished, and dedicated to herself. Another work, which is very scarce, made its appearance at court; it was called the Metamorphosis of Ajax, otherwise *A-jakes*. In this little work we find great reading, and infinite humor; but the persons alluded to, and intended to be satirized, are lost to us at this time. It contained so much freedom with great men, that it produced much displeasure even from the Queen herself; and the poor author escaped the Star-Chamber rather from the Queen's secret attachment to him, which the courtiers well knew, than from any lenity in themselves. Several epigrams are found respecting this book and the Queen's pacification, at the end of his translation of *Orlando*.

The indulgence shown this author by his royal mistress, contributed to the number of his writings, as well as to their poignancy. His reputation for this species of writing, which in that age was not so common as in those since, soon gained him both love and fear. We are told, that at an ordinary at Bath where our author was to dine with much company, the servant maid who attended was observed to be more particularly attentive to him than to the rest of the guests; this partiality soon occasioned an inquiry why Harington only was to be served, and the rest neglected? To which the simple damsel replied, to the diversion of the company, 'I fear if I don't serve that gentleman he will make epigrams on me.'

It is not surprising that a man of so volatile a disposition and gay turn, amidst the favors of a court, and flattery of friends, should be profuse in his expenses. Although his fortune was considerable, (for Fuller tells us he was a poet in all things but in poverty,) yet his extravagance was still greater, and he was obliged to part with his estates, particularly one called Nyland, in Somersetshire, or Dorsetshire. Soon after he was riding over the very spot, and with his usual pleasantry, said to his man John,

John, John, this Nyland
Alas! was once my land.

To whom John as merrily and truly replied,

"If you had had more wit, Sir,
It might have been yours yet, Sir."

Which answer, to use our author's own words, makes us feel that there is often 'much craft in a clouted shoe.'

The brilliancy of genius did not obliterate the virtues of the heart: a laudable spirit of promoting good works was manifested on many occasions; one instance deserves our relating, and respects the repairing the church of Bath, to which our author most zealously inclined, and which he most diligently effected. One day as he was conversing with Bishop Montague, near the church, it happened to rain, which afforded the opportunity of asking the Bishop to shelter himself in the church. Special care was taken to convey the prelate into that aisle which had been spoiled of its lead, and was near roofless. As this situation was far from securing his lordship from the weather, he often remonstrated to his merry companion that it rained; Doth it so, my Lord? Then let me sue your bounty toward covering our poor church; for if it keep not us safe from the waters above, how shall it ever save others from the fire beneath? Hereat the Bishop was so well pleased, that he became a most liberal benefactor both of timber and lead; and to this instance of public spirit was owing the complete roofing of the north aisle of the abby church, after it had lain in ruins for many years.

The favor of the Queen was not solely grounded on the opinion of his abundant wit and pleasantry. It appears that his general character was such as obtained the esteem of his sovereign, and occasioned his being employed in private services with the most distinguished characters of his time. On the appointment of the Earl of Essex to be the lord lieutenant of Ireland, our author was appointed a captain in his service; the history of this expedition is found amongst his papers, with a minute account of each day's transaction, which was delivered to the Queen. The unexpected return of Lord Essex from Ireland occasioned no small surprise to the Queen, and our author was one of the few officers whom he chose to accompany him to England. History informs us of what passed with respect to the Earl, and what reception he met with; it is not to be wondered at if the Queen was alike displeased with those who followed him. By the private letters of our author, we are informed that this was his own case; but at another audience he speaks of what he felt at the Queen's being reconciled, and says, he seemed to hear like St. Paul when wrapt up in the third heavens. The negociation with the Irish rebel Tyrone, is minutely described in one of our author's letters, at which he says he was present. By what appears after the return of Essex, the Queen was too much engaged in trouble and embarrassment of various kinds, to take much delight in men of learning, or attend to any affairs which did not immediately concern the public welfare. Our author absented himself from the court, retired to his seat at Kelston, near Bath, was principally busied in cultivating his estates, and improving that fortune which was somewhat the worse for wearing so long at court. But at the accession of James, we find him again brought to view; his distinguished talents were known to the new king, and he soon became a kind of literary favorite, which is not to be wondered at in a prince who affected learning and abounded in pedantry. A correspondence commenced, and many interviews passed between them. The Brief State of the Church as it stood in King James' reign, was dedicated to Prince Henry, and was undertaken as a supplement to Godwin's Catalogue. Our author tells us that he had respect to an old prophecy among the vulgar, which was, that

Henry the Eighth pull'd down monks and their cells,
Henry the Ninth shall pull down bishops and their bells.

Our author's zeal for church government favored this undertaking, and induced him to address the work to a prince whose name was Henry. So great was the dislike of the writer to the favorers of Puritanism, that it is said he committed his son to the care of one of the most rigid observers of those tenets, from a full persuasion that nothing would be more effectual to make him detest their principles, than to be constantly conversant with them. Whether this was the real case, we cannot say, but this is certain, that the son was rather inclined to favor the puritanical doctrines, and made a considerable figure in the parliaments of Charles and Oliver. So little did the father's care avail in guarding the son from the errors he wished him to avoid. Indeed the expedient was too dangerous to be adopted by a prudent or sensible father, and we have no assurance of the fact but traditional hearsay. Fuller, Collyer, Dryden, and others, have spoken with respect of our author's abilities as an English writer, considering the age he lived in. He had formed a plan of a history of his own times, but did not live to finish the design, as he died in 1612, aged fifty-one.

His translation of Ariosto, his Ajax, Epigrams, and School of Salernum, with the State of the Church, are the only works already published. Many manuscripts, both in prose and verse, are left behind him, containing remarks on the times in which he lived, as well as the persons of all ranks; which could they be well selected, might afford matter of entertainment to the present age.

Note—Our author was knighted in the field among some others, by Lord Essex, which history informs us gave much offence to the Queen, who was a great economist in such honors, at least was inclined to bestow them with her own hand.

*They originally derived their name from a place called Haverington, in that county, and continued Barons thereof for many generations.

From the (London) Christian Observer for November.

POPERY ON THE WANE.

IT may seem from the foregoing remarks as if we considered that Popery is waxing rather than waning, and that we anticipated its triumph rather than its downfall. This certainly is not our opinion. If we look to its strongholds upon the continent of Europe we find it every where crippled; its civil power is nodding to its downfall: and even in Spain itself, one of its strongest fortresses, while Don Carlos is attempting for political purposes to concentrate its ancient energies, the Queen's ministers have secularized its revenues, abolished its monastic institutions, and left it an enfeebled victim, bleeding beneath the sword of the civil magistrate. Nay, in Ireland itself, Popery is decidedly upon the decline; to testify which we may adduce a most competent witness in Mr. Nangle, of Achill, who, in a recent letter to Dr. M'Hale, says: "In reference to the Bishop of London's statement concerning the increase of Protestantism in Ireland, I must testify, even at the hazard of again exciting your indignation, that it quite accords with my own experience. I have travelled much through this province; and, in every parish, I have found among the most exemplary of the Protestants a greater or a less number of persons who had been educated in the Church of Rome, and lately abandoned its communion. Of ten individuals, who have from time to time assisted me in the spiritual work of this mission as readers or schoolmasters, eight were persons of this description; all (and some of them with large families) have come out from Popery. This, Sir, I think, looks like an increase of the Protestant religion in Ireland: and in the waning of that sacredness which once encircled the [Romish] priesthood—in the loud and almost universal complaints of their avarice and rapacity—in the growing disgust which recent displays of their arrogance and tyranny have engendered in the Roman Catholic aristocracy—in the bold and wide-spread testimony which one [Romish] priest has borne against the innovations in doctrine, and the monstrous impurities in practice, of his brethren—in the manly separation of other priests from the Roman Church—and, as the result of all these combined causes, in the growing suspicion that Popery may be false, and that Protestantism may be true; and the growing persuasion that the Bible is the criterion by which the merits of conflicting opinions must be tried—in all these points I discover the germ of a still greater growth of Protestantism in this country." In England, Roman Catholic chapels have sprung up rapidly, but we are far from thinking that they furnish a true test of the hold of Popery upon the public mind. They have risen under peculiar circumstances; but we do not believe that Popery will become deeply rooted in the soil; nay, it is even possible that this proximity to Protestantism will in the issue tend to subvert it. We have heard already the language which Dr. Murray and Mr. O'Connell feel it necessary to employ; and though this spirit of moderation, this recognition of Protestants as "beloved fellow Christians," should be only a weapon of policy, yet it may have a powerful effect upon the Roman Catholic laity, who have been kept together hitherto by being taught that theirs was the only Christian Church, and that they ought to anathematize and labor to exterminate every trace of Protestantism. When their priesthood are forced to descend from this high ground, and to break down the first barrier, the laity will be very apt to overleap the mound, and look abroad upon the world for themselves, and form their own conclusions. *Only let not Protestants be deluded by time-serving or superficial amendments; for Popery cannot be reformed and scripturalized—it must be forsaken;* for if so reformed as to be scripturalized, it would be no longer Popery.

COMMUNICATIONS.

For the Churchman.

REVIEW OF MITCHEL CONTINUED.

I CANNOT better illustrate our author's mode of electioneering than by copying his own words. 'Religion itself being not naturally agreeable, should be aided with whatever attractive accompaniments it may; and next to an acceptable preacher, nothing elevates their feelings more than a beautiful house.' (p. 202.) Mr. Mitchel ought to have informed his readers what species of piety it is that is elevated by 'a beautiful house;' whether it be that spoken of by Mr. Bacon, (Manual, p. 62,) 'where the walls and niches of the lofty temple are alive, as it were, with pictures and statuary,' where are seen 'the gorgeous robes of the priesthood, the fuming censers, crucifix and altar,' where 'the multitude worship with genuflections, and crossings, and counting of beads; moved by the pomp and glare that dazzle the senses; by paintings, the combination of thrilling sounds, and the dim religious light that excite the imagination.' If this be what he intended, and all here described is certainly innocent, then is Mr. Mitchel what his brother Bacon would call 'a Roman Catholic.' (p. 62.)

Again, he says, 'It is important that *the* PLACE where the evening meeting is held *should be cheerful* and ATTRACTIVE!! It should be well warmed in winter, and well aired in summer, and well lighted. A meeting suffers more than most people are aware, by being held in a dim and cavern-like room. We are strongly affected by the scenery about us. The children of this world understand this, and it is one of the things in which they are wiser than the children of light. *How does the ball-room surpass the lecture-room, the theatre, the church,* for brilliancy of illumination.' (p. 139.) And this from a minister; the church and conference-room to be modelled after the theatre and hall of dissipation. But Mr. Mitchel will find in the extract from his neighbor's Manual, a description of a church to his utmost desire.

But if these things are necessary, how was Christianity propagated when the Christians were persecuted and forbidden to hold their solemn assemblies; when tombs were their churches, and the thick mists of night their only earthly protection? (Eusebius' Ecc. Hist., L. vii. c. 11; L. ix. c. 2; Secret Discipline Explained, pp. 14–20.)

I find no fault with the decorations and ornaments used in churches; but on the contrary approve of such as are suited to the solemnity that ought to pervade those places; but there is an air of irreverence, if not of profanity, in the language of Mr. Mitchel, which cannot be too strongly reprobated.

Again, he calls upon all professors to attend the evening lecture, though principally designed for the unconverted; because, says he, 'there is a deepening solemnity, *there is a swelling and contagious sympathy* in the thronged meeting, to which the thin one is a stranger, though the exercises be the same.' (p. 138.)

It is this '*contagious sympathy*,' which Churchmen fear supplies the place of true, genuine religion of the heart in many, if not most of those extraordinary excitements, misnamed revivals of religion; and which of itself is sufficient to deter them from embarking in a cause of such doubtful character. If it be true, as Mr. Mitchel seems to insinuate, (p. 36,) that there is more piety in his Church than in the Episcopal; and if the foregoing is a sample of it, Churchmen will never be anxious to rival them.

To weak and feeble congregations his directions are, 'If you wish to encourage the growth of other denominations at the expense of your own, let your old [meeting] house stand while they build new ones. A society finds itself surprisingly increased in ability and vigor in consequence of erecting a new house of worship. The preacher becomes more animated, the congregation larger and more attentive. *A new respect is felt for the sanctity of* GOD'S *house*.' (pp. 203, 204.) There is more of the religion of 'contagious sympathy' in that Church, who, though 'quite tolerably apostolic,' (p. 9,) set up no pretensions of being the only '*legitimate Church*.' (p. 237.)

It may be an interesting inquiry to some of his readers, How many 'legitimate Churches' CHRIST established?

If the foregoing extracts deserve a higher appellation than that of worldly wisdom, I have failed in understanding them.

In my former article I said that the real object of Hawes, Bacon, and Mitchel, appeared to be to prejudice their readers against Episcopacy; and I shall give a few extracts to justify the assertion in regard to Mr. Mitchel. He speaks of 'High Church pretensions,' (p. 231,) as a species of proselytism, of an '*exclusive High Church spirit* which was the cause of the persecution by the Episcopalians of England,' (p. 26,) and adds that 'it was an *exclusive High Church spirit* in Saul of Tarsus that made him a persecutor.'

He more than insinuates that the reason why the Episcopal Church has not come into the '*temperance reformation* is the secret hope of gaining members to themselves.' (p. 231.) He boldly alleges that the members and ministers of other denominations endeavor to draw away the members of their churches, by '*flattering* individuals who cannot be won to CHRIST by faithful dealings;' (p. 228;) that *pious Arminians* (astonishing admission) and open infidels have been *collaborators* (what a word!) in the work of prejudicing persons against their own and some other denomination;' (p. 229;) that they take sides with and 'encourage disaffected members when under censure.' (p. 232.)

But while other denominations go down Mr. Mitchel's goes up; and if its members have either pride or vanity, and believe what he says, they too will be likely to be flattered. 'They are to have a prominent agency in the renovation of the world.' (p. 11.) They have solely or mainly originated the American Bible, Tract, Education, Temperance, Prison Discipline, and other kindred societies.' (p. 237.)

It is the intention of the author, in the above passages, to represent the members of the Congregational Church as first and foremost in every cause of benevolence, as the originators of all the benevolent societies of the day, as their prime movers and chief supporters; it could not be expected, therefore, that he would tell his readers that all the societies which they have *originated* are but copies from other and older ones, established for the same or similar purposes. A brief catalogue of the societies referred to will enable the reader to judge in what manner Mr. Mitchel is to be understood; and, perhaps, afford them substantial information.

1. Society of Jesus, or Jesuits, for the Conversion of Infidels and Heretics, Catholic, 1539.
2. Propaganda, or Society for Propagating the Catholic Faith, Catholic, 1622.
3. Society in London for Promoting Christian Knowledge, England, Episcopal, 1698.
4. Society for Propagating the Gospel in Foreign Parts, England, Episcopal, 1701.
5. Royal Danish Missionary Society, by Ferdinand IV., Episcopal, 1704.
6. Missionary Society of Halle, Lutheran, 1707.
7. Scottish Society for Propagating Christian Knowledge, Presbyterian, 1709.
8. Russian Ecclesiastical Mission of China, to instruct missionaries in the Chinese language, Greek Church, 1727.
9. Moravian, or United Brethren Missionary Society, Moravian, 1732.
10. Sabbath Schools in England, by Raikes and Stock, Episcopal, 1781.
11. Methodist Missionary Society, England, Methodist, 1786.
12. Baptist Missionary Society, England, Baptists, 1792.
13. Society for Conversion of Negro Slaves in the West Indies, Episcopal, 1794.
14. London Missionary Society, Episcopal, 1795.
15. Edinburgh Missionary Society, Presbyterian, 1796.
16. Church Missionary Society for Africa and the East, Episcopal, 1798.
17. Missionary Society of Connecticut, Congregational, 1802.
18. British and Foreign Bible Society, Episcopal, 1804.
19. American Board of Commissioners for Foreign Missions, Congregational, 1810.
20. Massachusetts Temperance Society, Unitarian, 1811.
21. Moral Society of Connecticut, copied from Massachusetts Temperance Society, Congregational, 1813.
22. Baptist Board of Commissioners for Foreign Missions, Baptists, 1814.
23. Massachusetts Peace Society, Unitarians, 1815.
24. London Peace Society, Unitarians, 1816.
25. American Education Society, Presbyterian and Congregational, 1816.
26. Sunday Schools introduced into New-York, 1816.
27. French Society of Christian Morals, 1816.
28. Congregation of Missions in France, Catholic, 1816.
29. Bible Society of Poland, 1816.
30. American Bible Society, Presbyterian and Congregational, 1816.
31. United Foreign Missionary Society, Presbyterian and Congregational, 1817.
32. Bible Society in Germany, four before, Lutherans, 1817.
33. Protestant Bible Society, France, 1818.
34. Prison Discipline Society, Congregational, 1825.
35. American Temperance Society, copied from Massachusetts Temperance Society, Congregational, 1826.
36. British and Foreign Temperance Society, 1831.

From an inspection of the foregoing table it will be seen that Mr. Mitchel's folks have not originated every thing, not even in this country. There are, however, two considerations in regard to the statement made by Mr. Mitchel. It is true that the societies he has enumerated are principally maintained by them, and it is as true that they are wholly devoted to their interests; and while other denominations, with more modesty, and perhaps as much zeal, have been content with an humble name, they, with their usual extravagant pretensions, must dignify their societies with the title '*American*.' And further, the idea of these societies did not originate with them. The American Bible Society was copied from the British and Foreign Bible Society formed twelve years earlier; while their Education Society and Tract Society united, have the same object in view as the British Society for Promoting Christian Knowledge, formed one hundred and eighteen years before either of them. Their claim to be the originator of temperance societies is notoriously false. The constitution of the first temperance society was drafted by Noah Worcester, D. D., an eminent clergyman among the Unitarians, and its first president was the Hon. Samuel Dexter, of the same denomination. From that time to 1826, when the Congregationalists first enlisted in the cause, the presidents of the Massachusetts Society were the Hon. Samuel Dexter, the Hon. Nathan Dare, and Isaac Parker, Chief Justice of the Commonwealth, all of them Unitarians. These men 'broke the ice,' opened the door to public discussion, called the attention of the public to the objects of the society, collected facts and spread them before the community, and by the influence of its members, and the wisdom of its measures, abashed the derision and shook the credulity which attended the formation of the society. The founders of the American Temperance Society availed themselves of the labors of those with whom they did not care to unite; and with a characteristic gracelessness, neglected to acknowledge their obligations. To the *Prison Discipline Society* they have better claims of originality; but here it should also be borne in mind, that such men as Carlo Borremoe, Claudius Bernard, St. Vincent de Paul, and the immortal Howard, had been pioneers in the cause: neither should the unwearied efforts of the Society of Friends in Philadelphia be forgotten, who aroused the attention of the American public, and accomplished more before the formation of the society than the society has been able to perform since. The plan of solitary confinement, perhaps the greatest improvement ever made in prison discipline, was projected long before the formation of the Prison Discipline Society, and put into operation at Auburn, four years previous to the organization of the same. The society in question has in fact only entered into the spirit of the enterprises on foot, taken the materials already furnished to their hands, and gone to carry out what was already begun.

The same is true in regard to the Peace Society, for this, too, was originated by Dr. Worcester, (*For authorities to authorize these statements in regard to the various benevolent societies, see Articles Bib. Soc., Miss. Jesuits, Propaganda, Sund. Schools, Pris. Disc. Soc., Temp. Soc., Raikes' Rob. in Am. Encyc. Art. Miss., Am. Ed. Edin. Encyc., and reports of the various societies referred to.*)

That much has been done by the Congregationalists, we are ready to acknowledge; that they have shown a laudable zeal in regard to many of those institutions is not denied, but tainted in some instances, we fear, with that spirit of proselytism which in the author's own language leads them 'to invade established and peaceful congregations, creeping into houses with every art of flattery and seduction.' (p. 233.)

Again, our author is in favor of a Christian union; but, he says, 'all Churchmen, or all Baptists, or Methodists, or Presbyterians, as denominations are now constituted, the world will never behold.' (p. 236.)

It is rather curious to observe that Mr. Mitchel has omitted to say that all will not become Congregationalists, but more than intimates that it must eventually be so; for he says that 'all human authorities, fathers, councils, and creeds, must be surrendered up to the simple supremacy of the book of GOD;' and again, 'that there is in the polity and spirit of our denomination, much that is favorable to union. The word of GOD is our only authoritative confession and directory.' (pp. 236, 237.)

The amount of his reasoning is, all must become Congregationalists in principle, if not in fact; and 'fathers, councils, and creeds,' be con-

signed to oblivion. That all these are to be subservient to the 'book of God' no one doubts or denies; but I have yet to learn how we are to know that we have such a book without them. Besides, it cannot but be abhorrent to the feelings of every Christian who believes the Church to be a divine institution, to be told that the form of church government which Christ and his Apostles established can never become universal, but that honor is reserved for one of the inventions of men.

Juris Consultus.

For the Churchman.

LAY BAPTISM.

I feel great reluctance, good Mr. Editor, to diminish, in the slightest degree, the complacency with which you regard 'O.'s' positions; but I really think he has *not* 'made out a strong case,' in what he says about the opinions of the Church as gathered from her offices.

Full one-half of his sorites is struck all of a heap, when you are reminded of the undoubted fact, that our Church in all her regulations has reference only to members of her own communion. 'O.' is very acute in tracing a member from one ordinance to another, so far as it makes for his position, but he does not go far enough. Why, for instance, did he not begin the race with baptism? Surely it does not, to a plain man, seem any 'tacit allowal' of lay baptism to give a set form for its ministration; you may as well argue that because she has given a 'form and manner of making deacons,' *therefore*, she sanctions lay ordination. The argument is as good in one case as the other; for she prohibits lay ordination just as little as she does lay baptism.

Let me help you in tracing up the course of Church discipline.

It commences with baptism, and requires 'the minister of every parish often to admonish the people that they defer not the baptism of their children longer than the first or second Sunday next after their birth;' it provides a form for ordinary and extraordinary occasions, and of course expects obedience to one or the other. But you will say this supposes the parents to be Episcopalians; but suppose that they grew up in other communions, and afterward wished to conform to us, how then? This case also is provided for; turn over a few leaves in the Prayer-book, and you will find a form of 'baptism for such as are of riper years,' which seems to have been intended to meet the case in point.

But to return to our course: after the infant is baptized, mother Church takes it under her peculiar care, gives a solemn charge to the sponsors that it be virtuously brought up, and that, after '*it is sufficiently instructed*,' it shall 'be brought to the bishop to be confirmed.'

Here you see plainly the link which connects baptism and confirmation, which last you will find to be 'laying on of hands upon those *who are baptized*.'

Who are meant by the 'baptized' here? Unquestionably those who were sent forward from the first sacrament to 'be virtuously brought up,' and 'as soon as they are come to a competent age, and can say the Creed, the Lord's Prayer, and the Ten Commandments, and can answer to the other questions of the short Catechism, are to be brought to the bishop.'

Thus, we have discovered who are to be confirmed: now who are to be admitted to the communion? Read the last rubric under 'Confirmation:' 'And then shall *none* be admitted to the holy communion, until such time *as he be confirmed*, or be ready, and desirous to be confirmed.'

All the rubrics for 'Communion' contemplate exclusively members of the Church, and take it for granted that the minister is personally acquainted with all who come forward. He is to know whether 'any be an evil liver,' and 'if malice and hatred reign among them,' &c.

Here it will be asked how our ministers invite members of other denominations to partake with us; and it can only be answered that they do it on their own responsibility, and in obedience to custom; but at all events this is nothing to me.

So much for 'O.'s' argument, which in its cumulative form appears irresistible!! Not satisfied, however, with this accumulation, he goes on to annihilate with some reductio ad absurdum. With wonderful ingenuity he has hammered them out into seven parts. He well says that 'not one of these propositions can be fastened on our venerable mother;' but if he would think a moment, he would be far from concluding that therefore 'she tacitly allows the validity of lay baptism.'

The force of his seven reductions is avoided.

1st. By resorting to the old principle, that orders supply all other deficiencies. Thus it was with the Apostles, and thus, too, in some cases in the primitive Church.

2d. On the ground which is usually taken, that a man may be made an officer in a society previously to his being made a member of that society. Instances of this kind are found passing; and obviously for the good reason, that making a man an officer is, in fact, constituting him a member.

3d. On the principle which runs through this communication. Such reductions cannot have force against us, because the Church has settled the question as to the order in which all these things shall follow. When a man is to be trained for the ministry, if an infant he is provided for, if an adult there is an equal provision, and throughout, the course is clearly marked, so that it is hardly possible for any, even the wayfaring man, to err therein.

Expressing again my dissent from what you 'admit' to be 'a strong case,' I am yours faithfully.

O.micron.

For the Churchman.

OBLATIONS.

In the early ages, (from A. D. 96 and onward,) as we learn from Clemens of Rome, Justin Martyr, Irenæus and others, the practice prevailed of bringing *oblations* to the church at the time of celebrating the holy communion, part of which, consisting of the elements bread and wine, was separated and immediately used in the holy solemnities of the Lord's supper. The remainder, either in first-fruits or money, as suited the convenience of the offerer, was appropriated to the use of the poor, and the service of the church, generally under the direction of the bishop. As the eucharist was celebrated every Lord's day, it brought into action the plan of the Apostle Paul, *i. e.* "The laying aside on the first day of the week, as God had prospered him," so that the practice is not only primitive but scriptural. By this means the bishop and ecclesiastical authorities had placed in their hands large funds for the support and advancement of the Gospel. They were brought by the great body of the faithful, more especially communicants. They were voluntary offerings, "for there is no compulsion, but the gift is spontaneous—being as it were the deposite of piety," says Tertullian. Being offered on the altar, they were dedicated to the service of religion, not only by the will of the donor, but by the solemn prayers of the faithful. From this fact Waterland shows that the name "oblation" was in process of time applied not only to the offerings, but to the sacrament itself. The offerings thus collected from all baptized into the name of Christ, and sanctified by prayer, formed a fund sacred to the cause of the Redeemer. Being distributed by men who counted not their lives dear for his sake, seconded by their own personal efforts, and prospered by the co-operating aid of the Holy Spirit, they exerted a powerful influence in advancing true religion.

If we wish the success of the primitive Church in the work of missions, we must not only adopt her principles, but her policy. We have lately declared that the obligation rests on every baptized person; let us now adopt a policy that will enlist the aid and personal exertions of every baptized person, for the declaration of the principle avails but little unless it is *universally* carried into execution. The "offerings of the Church" have been quite extensively adopted of late as a method of carrying out this principle. If the plan is so modified as to have the collections taken when the communion is celebrated; if they are offered on the altar, and if this sacrament is administered every Lord's day, then nothing but *personal zeal* will be wanted to render the Protestant Episcopal Church a very close model of the Church planted by a Paul and a Clement, and watered by the blood of an Ignatius and a Cyprian; then she might in truth say in the prayer for Christ's Church Militant repeated at the communion, "We beseech thee most mercifully *to accept our alms and oblations, and* to receive these our prayers which we offer unto thy divine majesty."

But it will be said that the Church does already collect "*alms*" at the communion: true, but she does not collect missionary "*oblations*." Let both be taken at separate and distinct contributions, and if there is any Christian spirit in the congregation, the "alms" will not interfere with the "oblations," nor *vice versa* will the "oblations" lessen the "alms." And if this plan were followed out it would introduce into the Church the habit of contributing from the principle of faith; without which they labor in vain who strive to extend the borders of our spiritual Zion.

J. A.

For the Churchman.

Mr. Editor,—You will allow an old man and something of an old-fashioned Churchman too, to express his thanks for an article respecting the use of the *surplice* contained a few weeks since in your valuable religious paper. To me it is not a little surprising that so great indifference is manifested relative to this holy vestment. What! Connecticut Churchmen, so long and favorably known for their uniform and strict adherence to apostolic order and discipline, indifferent to a custom so appropriate, so ancient, so universal. Yes, Mr. Editor, though sad, 'tis true. In Fairfield county, in which I have the happiness to reside, and where perhaps the Church is more flourishing than in any part of the State, there are several parishes in which the surplice is entirely neglected, if not altogether forgotten or unknown. And why? On account of any real or supposed prejudice of the people against its introduction? Not at all. On the other hand, its use would afford gratification to most, if not all, the congregations. Is it from the *expense* of furnishing the clergyman with one, that year after year he performs the service without it? Certainly not. Such an idea in itself is absurd. It narrows the liberality of the generous-minded Episcopalians to closer limits than I am willing to believe or allow. What then is the cause of its growing disuse? It is no more or less than the want of *proper information*, arising, I fear, in many instances, from a studious zeal on the part of the clergy to keep it out of sight and hearing, from the laudable yet mistaken notion of giving offence. The subject only needs awakening to excite proper attention. I would propose, therefore, that the ladies in their several parishes where there is no surplice forthwith procure one, and present it, or cause it to be presented to their respective clergymen, with an earnest solicitation, (if it be necessary, though I should hope not,) that he would wear it in the desk.

A Connecticut Layman.

THE CHURCHMAN.

SATURDAY, JANUARY 2, 1836.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

THE MEMORY OF THE DEPARTED.

Of the thoughts awakened by the recurrence of a new year, none overcast the mind with a deeper shade of sadness than the recollection of those from whom we have been separated by death. Some, with hearts yet bleeding from recent bereavements, shrink at such times from scenes in which private grief is aggravated by the contrast of public rejoicing; and others, fearing that wounds now partially healed will be opened afresh, seek in meditation and solitude aliment more congenial to their tastes than is afforded by joys which they cannot share with sympathy, though they may see them without disgust. But let it not be thought that such are debarred from happiness. There may be those among them who experience no other abatement of their sorrows than what is gained by submitting with passive indifference to the influences of change and time; or by reluctantly bowing to the stubborn yoke of necessity. We deny not that such have found mitigation of their sufferings; for time and necessity are powerful motives, and we thank God that as in the natural world he has made the most needful blessings universal, so in the moral world, reserving more ennobling and animating motives for such as seek them through the mediation of his Son, he has yet with a bountiful hand distributed to all the sons of Adam, of every age and clime, of every variety of station and knowledge, the needful, universal, irresistible influences of time and necessity. Such persons, however, are entirely excluded from any of those moral influences characteristic of the Christian year. But blessed be God, all mourners are not of this description: many there are who have been begotten anew to a more lively hope than ever gleamed through the darkness of nature. To such, however saddened by the experience of present, or the remembrance of past sufferings, the season is not without its appropriate happiness. The same sun that sheds his radiance far and wide over the earth, making rivers and ocean, hill and valley, to laugh and sing in his gladdening presence, penetrates with his searching beams the darkest habitations of men, the cottage of the peasant, the cell of the prisoner, the chamber of the sick, and dispenses a soothing and invigorating influence to every heart. And the Sun of Righteousness, which now awakes the chorus of universal praise, and invokes the Church throughout all the earth to the special commemoration of the glories of redemption, forgets not to visit with gentler influences such as are prevented by sickness and sorrow from mingling in the demonstrations of social mirth, imparting to them that "joy, with which the stranger intermeddleth not." Over the minds of such the memory of the departed spreads its shade, but it is the shade of the summer cloud, which, in the sunshine of worldly prosperity, screens them from a heat that might else consume them. Exclaiming with the Psalmist, "In the multitude of my sorrows thy mercies have refreshed my soul," they endeavor to fix in their minds a lively sense of the great and unmerited goodness of their God. They call to remembrance the happiness of former years, the manifold gifts which were once strowed about their path, the cheerful intercourse and the reciprocal tenderness with which they were once bound to the departed, and they cannot refuse the return of gratitude for blessings so unmerited. They remember the calamities that were averted, the prayers that were answered, and the hopes that were fulfilled, the frequent mitigation of sorrow, and the prolonged exuberance of joy, and "out of the deep" they lift up to God the voice of joy and thanksgiving for his tender providences, his long suffering and great goodness. They revert in memory to the scenes of sickness and death, and delight to dwell on the affectionate attentions with which they were permitted to assuage the sufferings of the departed, the faith and hope which lighted the dying hour, and the gracious evidences which it was their privilege to witness, of submission and resignation to the will of God. They cannot, therefore, but rejoice at the recollection that the ties of nature while they lasted, were purified and strengthened by the bonds of Christian fellowship; and that at the time when human succor failed, a well-spring was opened in the heart, from which the stream of peace and resignation abundantly flowed. And they rejoice in the contemplation of the end which these afflictions are intended to answer, and find a peaceful delight in the reflection that they are the chastisements of a Father training his children by various discipline to perfection. They rejoice in the mitigations with which these griefs were accompanied, and are thankful to have been sustained under all their trials, weaknesses, and temptations. They rejoice in the consciousness that they have now a treasure laid up in heaven from which their affections can never be diverted, and that every friend who has preceded them, leaving a testimony of having departed hence in the Lord, now forms a bright link in the chain which binds them to the world of spirits. They rejoice in the influences which these affections have had upon their own minds, drawing them off from the things of this world, giving stability to their holy resolutions, and securing for them the present and abiding testimony of the Spirit of God. To others truly the year may come with livelier gratulations, and more exhilarating hopes, but to the afflicted also it may bring a tranquil happiness. If they decline the festivities of the season, it is not because the current of social affection is chilled, but because it has been directed into a new channel. Adversity has awakened in their bosoms new sympathies, and implanted new solicitudes; it has disclosed to them those secret avenues and varieties of grief which the general observer can never know—and has thus qualified them to reap in the fellowship of sorrow a more placid delight than they had ever found in the fellowship of joy. Such emotions are shrouded from the eye of the world; they belong to the inner man, and are part of the life which is buried with Christ in God. The new nature is formed on the ruins of the old; and while men who take cognizance of the latter, behold signs of grief and decay, angels who are conversant with the former, may be watching the dawn of immortal felicity. Let it not be inferred, therefore, that they whom private griefs induce to abstain from the customary congratulations of the season are insensible to its inspiring associations. They have, it may be hoped, a joy which the world can neither give nor take away; and the more their happiness is hidden from men and elevated above natural sentiment, the more we may suppose it to resemble that peace which passeth understanding, and to partake of that glory by which the Redeemer makes his chosen people one with himself and the Father.

THE RECENT CALAMITY.

We trust that the efforts which are making to prevent the credit of our city from being impaired by exaggerated statements of the losses lately incurred, may not have the effect of diverting the public mind from the due improvement of one of the most striking visitations of Providence which our city has ever experienced. Men may have their different theories of Providence, but there can be no dispute as to the duty of turning events to our improvement, nor any doubt of the fact that every event falls within the government of God. It is not just to say that a calamity is intended as a judgment on particular persons, or on a particular class of persons; for in the present state, the righteous and the wicked are not always dealt with according to their respective deserts, but are often involved in the same calamity, God having reserved the justification of his providence to the retributions of a future life. But it is safe to say that the nature of the calamity determines the *sin* which is to be chiefly reproved. Thus it is natural to regard the destruction of an army or navy as designed to humble national pride, or a famine or pestilence as designed to reprove our self-confidence, or our exclusive dependence on secondary causes. In like manner, the destruction of an immense amount of property, the prostration of financial establishments, and the derangement of commercial regulations and resources, indicate with sufficient distinctness not the persons but the sin which the judgment is intended to rebuke. The sin is the inordinate love of gain, which is not confined to one class or one city, but pervades all classes, and is indeed the distinguishing sin of our country. If any are inclined to take a narrower view of the subject we would remind them of the passage, "Those eighteen on whom the tower of Siloam fell, and slew them: think ye that they were sinners above all who dwelt in Jerusalem? I tell you nay, but except ye repent, ye shall all likewise perish." Our Saviour here teaches us to rebuke *sin* without denouncing *persons*, and if this distinction is borne in mind, we may make a specific application of the calamity without harshness or invidious feeling.

The following is an extract from an address which we have found in the New-York Observer, delivered by the Rev. Dr. Spring, of this city, to his congregation on the Sunday morning after the fire. It is calculated to impress the mind with a sense of the specific lesson which the calamity is fitted to teach.

'It may be humbling, but it is profitable for us to observe the analogy between the peculiarity of our sin, and the peculiarity of our punishment. He whose eyes are upon the ways of men, has by this event discovered to us and to the world the crying sin of our metropolis, the crying sin of our churches, the crying sin of Christian men. So clearly has it brought to light, that we are laid under the necessity of acknowledging the hand of God. And, my brethren, what is it? Can there be but one answer? You anticipate, I am sure, when I say it is the love of money. It is the absorbing desire to become rich. It is the indefatigable, unrelaxed effort to lay up treasures on the earth. This is our prominent character at home and abroad. Good men seem to have but little compunction for this spirit, though it stands out in bold relief before the world. But has not a conviction of this truth flashed upon their minds from the occurrences of the past week? I have no doubt it has, and has led them to confess the sin before God. Our growing wealth has been our snare; and we have seen the proud Babel, like the gourd of the prophet, come up in a night, and wither in a night. And can the voice of this providence be misinterpreted? Does it not say to us, You have thought too much on earth; you have pursued earth too eagerly; you have gloried in earth; and that, though it makes you neither holy nor happy, and can last but a little while. Is not the allegation true, and must we not plead guilty to the charge? Where is there a community whose attention is more absorbed, and whose mind is more engrossed on earth than our own? Good men scarcely know to what extent their hearts have been swallowed up to this all-ingulfing vortex. By day and by night, at home and abroad, their minds have been perpetually recurring to their plans of gain and worldly aggrandizement; nor have they been always diverted from them even at the calls of piety and devotion. There are not a few in our community who have developed time and talent enough in the pursuit of wealth, to have governed an empire, or to have traversed the most extensive fields of learning and science. They ponder the signs of the times; they watch the wind and the waves; they investigate the policy of governments, and scrutinize the genius, disposition and character of men, for one great object, and one alone. They lay themselves out to be rich. They study to be rich. No class of men are more industrious, more patient in toil, more perseveringly laborious from week to week, and from one year's end to the other, than the mercantile community of our own city. So far as my observation has been extended, it is a rare thing to find merchants at leisure. Their pleasure, their domestic comforts, their honor, their health, and *their life*, I have not unfrequently seen consecrated to gain. Their fixed and steady attention, and their strong and ardent affection have concentrated here. And the consequence is, they have been greatly prospered, and have become rich. Multitudes of young men who came into this city when the speaker came into it, with nothing but good character and industry, have become men of princely fortune. And they *gloried* in their wealth. From their unexampled prosperity, our city had become a proud city, and cherished a haughty sense of her superiority. We felt that we were the first, the great city, and that every other part of the land was necessarily tributary *to us.* We thought less of God. We were a *self-sufficient* people, and felt that we could perpetuate our prosperity by our own exertions and enterprise. The wise man gloried in his wisdom, and the mighty man gloried in his might, and the rich man gloried in his riches. This was the general feeling and spirit; and that though all our prosperity had come from God; though his favor had made us rich; though his hand covered the hills with cattle, and the valleys with corn, and his winds and waves had wafted to our shores the wealth of both the spheres; and though the continuance of our prosperity was dependent on that same Almighty benevolent Being who gave them at first. And it is for these things that God has a controversy with us. We have deserved this desolating judgment. Well might we say, *Shall I not visit for these things?*'

Since the above was in type, we have had evidence that our own clergy have not been backward to turn the visitation to the improvement of their respective congregations. Two excellent sermons, delivered on the Sunday succeeding the conflagration, have been sent to us, the one by the Rev. Dr. Muhlenberg, of Flushing, and the other by the Rev. Hugh Smith, of the Church of the Evangelists. Dr. Muhlenberg considers the calamity as a special judgment against a specific sin—the love of money—and exposes the sin by pointing out *the means* by which it is indulged, the excess to which it is carried and the sacrifices which it involves. The petty artifices of trade, and their disastrous effects on the morals of the community, are pointed out with great plainness, and censured in a strain of indignant eloquence. Our extracts must be brief.

"St. Paul says, 'The love of money is the root of all evil:' but I question whether the Apostle ever knew of any such love of money as appears in our days; not the love of money for its own sake, for that is a morbid appetite affecting the individual rather than the community, and probably has been comparatively rare at all times. The genuine miser has always been solitary in society. But the love of money for the sake of what it procures; for the purpose of adventure, indulgence, distinction, amusement, and whatever it puts within our reach; the passion for money-getting pervading, exciting, intoxicating all classes of society, is, I imagine, the inglorious distinction of our own age and country. It grows naturally out of the extraordinary facilities afforded by the resources and government of our country, in connection with the practical applications of science peculiar to the age, and therefore we may believe that there never has been such a *money mania* before in the world. You may see it every where; you may hear it every where. Listen to a conversation wherever you will, and nine times out of ten, money is the topic. It is the leading and all-absorbing theme. The state of the stocks; the advance of property; the last speculation; how much can be realized? what did it cost? are the changes incessantly rung, not only in the markets, but in our parlors, at our firesides, at our meals, aye, and in our churches too. * * * * Can we doubt, then, that what thus takes possession of and appropriates to itself the soul, subordinating all its higher interests, robbing God of its homage, and shutting out eternity from its prospects; is sin, and sin that the Lord may well 'rebuke with flames of fire?'"

"'But the righteous suffered as well as the wicked. The church blazed higher than the Exchange.' Very true, and far be it from me to say that it was a judgment upon all that suffered loss. I have not been speaking of individuals, but of prevalent and crying sin. It is the business of the preacher to show the sin, and point to the judgment. It is for conscience alone to determine the individuals. In all the chastisements of Providence the good and bad suffer together. The good need them and the bad deserve them, and then there is this momentous difference in their effects: the good are made better by them, and the bad are made worse. To one they are the pillar of light, alluring and guiding to heaven; to the other they are the pillar of cloud, only frowning confusion and dismay. One bless them as mercy, the other curse them as wrath. They seem to say in those dreadful words, which the angel in the Apocalypse utters, in view of the long series of Divine judgments, ending only with the destruction of the world: 'He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.'

"Do any doubt whether I should speak of the fire as a rebuke of the Lord? Ought I to be careful how I pronounce it the angry voice of Heaven? No, no, my young friends. On the contrary, when I remember the iniquity there is in that city, along with this mad excessive spirit of money-making, and in a great degree the fruit of it; when I remember how the sabbath is violated by rich and poor; how it is made a day by multitudes of more dissipation and crime than all the remainder of the week. When I think of the myriad of oaths, from young and old, going up every moment, offensive blasphemy in the ears of Heaven—when I think of the increasing licentiousness of their youth; men in vice while boys in years—their gambling rooms—the depraving influence of their stage, now more vile and indelicate than ever—their putrid sinks of infamy covered up from the eye, but sending up their vapors to heaven, as black and as foul as if they rose from Sodom itself; and worse than all, because encouraging all that spirit of infidelity aiming from its home in the metropolis at an empire in the land—when I think of these clouds of hell in the very sunshine of the Gospel, I feel bold in speaking of judgments, and almost wonder that the flames are not curling to heaven to this very hour. But there are glorious lights in the picture as well as these midnight shades. There, in that city, are the virtuous and holy, as well as the scoffers and profane; there are kind-hearted generosity and unbounded liberality as well as sordid competition and avaricious enterprise; there spring some of the purest influences that bless the land; there are men as persevering and self-denying in the works of Christian benevolence, as others for their own aggrandizement; there are the charities that are among the delights of Christendom—the hope of the world. There are the preachers of righteousness. There are the elect of God. There ascends the fragrance of the 'golden vials full of odors.' There are the prayers of the saints; and this day they have gone up to heaven; this day has the intercession gone up from crowded churches and humbled souls—'Spare us, O Lord, and give not our heritage to reproach.' For their sakes the devourer was rebuked. For let those prayers cease—let the righteous fail—let the guardian angel of Christian influence wing its flight and leave it to the mercies of the infidel—let the city become a Sodom in its guilt, (as then it quickly would,) and then, not one night and morning would you watch the fire—but many a night and morning, till at last like Abraham, looking out for the cities of the plain, you would see only 'the smoke of the country going up as the smoke of a furnace.'"

Of Mr. Smith's sermon, 'the fact and design of God's agency,' to quote the author's words, 'are the two branches.' Under the former head, is clearly shown the absurdity of that philosophy which rests in secondary causes, and arguments are brought from reason and Scripture to enforce the doctrine of a special and general providence; and under the latter, are found several seasonable, appropriate, and solemn reflections, naturally suggested by the event, and enforced in an impressive style. We give an extract from the concluding part:

"Its design, *secondly*, claims our *notice*. Why may we suppose that God *hath purposed it?*

Shall we say, in the language of harsh and grating condemnation—that it was a *special judgment* for special *civic sin?* My lips would quiver, my 'tongue would cleave to the roof of my mouth,' ere I could utter the bold and cruel sentence. Not thus could I insult over social misery, and like the pretended friends of the afflicted patriarch, taunt with secret and special crime, in what ought to be the hour of sweet consolation, because the hour of special anguish. Doubtless as a people we have grievously sinned—and it may be that this was a visitation for sin—a token of God's anger—the very fire of his judgment. But who shall dare pronounce it such? Let a *Jeremiah* say to an afflicted and scourged people,—'Your *iniquities have turned away these things, and your sins have withholden* good things *from you.*' But let none copy his language, who cannot *also* claim his clear *inspiration, his direct commission.* Not thus have we learned Christ—for not such was his tender and touching lesson. Although in the hour of his own agony on the cross, he was given '*vinegar to drink mingled with gall;*' yet the doctrine of his more than Samaritan charity taught to 'pour the oil and wine' of healing into the wounded spirit, not less than the wounded body. 'Suppose ye that these were sinners above all, because they suffered such things?' said he of some who had exceeded in suffering,—'I tell you nay, but except ye *repent ye shall all likewise perish.*' With such a verdict of celestial wisdom and holy charity recorded for our admonition, hushed be the voice of judgment. 'Let the priests, the ministers of the Lord weep, (as they truly have cause *to weep,*) between the porch and the altar,' over the sins and the sorrows of themselves and of their people; but let them not link together these sins and *sorrows, as cause* and *effect.* In the judgment of charity, and in the spirit of sympathizing fellowship, *judicial visitation* for *special* iniquity, is not the moral *of this wide-spread ruin!*

"Our *text* gives a *solution*—'God hath purposed it, to *stain the pride of all glory.*'

"Pride and fulness of bread were marked results from the rare *prosperity, the commercial glory of Tyre of old.* She sat as a queen. Homage and tribute, and wealth and glory flowed in to her, with the flowing waves that laved her shore, that embosomed her isle. 'Her merchants were princes, her traffickers the honorable of the earth.' In her, *pride* reigned unchecked, and glory seemed to have found herself an enduring, a golden, and a gorgeous habitation; and *there*, as it was meet, God *struck the blow.* Where the temptation to the idolatrous admiration of civic opulence and grandeur was greatest, there he cast dishonor on the shrine, and overturned the temple. Such is his wonted dealing. When he would give an efficient warning, he selects a lofty mark. To show the uncertainty of life, he smites the infant in its innocence—the loveliest in her beauty—the youth in the freshness of his promise—the man in the pride of his matured vigor. And when he would teach the instability of riches and of power, it is the dwellings of opulence that are invaded and rifled, and thrones and dominions that are overturned. *Here, also*, among us, my brethren, a lesson perchance was needed—needed for ourselves and others. God has given it *when* and *where* it would be *striking*—in characters which he who runs may read, and which he who reads shall feel.

"Wealth had administered to pride, and individual pride led to that which was civic. Our city, the rich depository of princely fortunes—the one representative of the many gifted and honorable—unlimited in her commercial facilities—successful, nay triumphant in her proud career of commercial enterprise, high in commercial fame—while honored and honorable abroad, had become almost idolized at home. We gloried in her elevation—we prided ourselves in her supremacy—until her very greatness had become a snare. God hath checked us. He hath given us a solemn warning that *such glorying is not good.*

"*Once more.* His marked agency in this destructive visitation, may have been designed to deepen the *sense of personal and civic dependence.*

"The feeling of that dependence, strange as it may seem, usually decreases, and almost dies away in the soul, as the proofs of God's benediction seem most to demand its exercise. The lapse of ages—the increasing refinements of society—the discoveries of science—the meliorating influence of the Gospel,—have left our fallen nature essentially the same in its tendencies and habits. Overweening confidence in self, restrains the voice of prayer while we are struggling for success—and damps the ardor of praise, by arrogating to *self* the glory, when success is obtained. We need to be reminded, as did the thoughtless in the Psalmist's day—'that except the Lord build the house, their labor is but vain that build it—except the Lord keep the city, the watchman waketh but in vain.' *And in the old time before Him*—Moses addressed to thankless Israel a monition which even now should be written in large and burnished letters, at the entering in of the gates, in 'the chief place of concourse:' 'When thou hast built goodly houses and dwelt therein, and when thy flocks and thy herds multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied, then beware lest thy heart be lifted up, and thou forget the Lord thy God: and thou say in thine heart, my power and the might of my hand hath gotten me this wealth: but thou shalt remember the Lord thy God, for it is *He* that giveth thee power to get wealth.'

Yes, my brethren, this should be the humbling motto of the rich man's dwelling—this the monitory inscription on the *public edifices of the prospered city.* We, my brethren, perhaps neither read nor regarded it as we ought.

"God hath now given another and a bitter lesson. The law of our dependence has been written out vividly and awfully before us. It has been forced upon our acknowledgment by a harsh and humiliating but needful discipline. He has bidden the elements teach us our impotence, and admonish us that in Him alone is our strength: Let it not be in vain."

We hope that these extracts may have the effect of inducing our readers to procure these discourses and read them. Both sermons have been published by the hearers and not by their respective authors; and the proceeds of the sale of both will be devoted to charitable purposes.

OUR FRIENDS IN THE WEST.

Our readers will share with us the pleasure of the following communication from one who bids fair to become in an eminent sense a useful laborer and devoted pioneer of our Church. A letter from Bishop Kemper to the Editor, under date of December 16, states his expectation of spending Christmas at St. Louis.

"*Wednesday night, Steamboat Flora, Ohio River, near Evansville, Indiana, Dec. 2, 1835.*

My Dear Friend,—You of course wish to know every thing that can be told you about the land through which I am travelling, and the condition and prospects of the Church, and the means of doing good which present themselves. And I know not that I can meet your wish better than by just narrating to you such circumstances of my journey as they arise, and my impressions of men, places, and things. After the missionary meeting at Philadelphia, the Bishop and myself set out on the Tuesday morning, and on Saturday at dusk reached Pittsburgh. Here the Church is prosperous under the pastoral care of Dr. Upfold, who welcomed us most cordially. The Bishop preached morning and afternoon, and I in the evening; and an evening sermon of Monday was followed by a missionary meeting, with addresses from the Bishop, myself, and Dr. Upfold, and a collection of near $150. Dr. Lacey has a very prosperous female institution here, and is building a new institute on a commanding and most beautiful site, half a mile from Pittsburgh; and right adjoining, one of the neatest and prettiest churches in that region is nearly finished, in which he means to preach and gather together a new congregation. The building is of stone, of Gothic character, and I was told was erected very considerably at the Doctor's own expense, upon two lots presented by another individual. The Doctor's health is not very good, and his activity impaired: but his interest in the prosperity of our Zion is unabated; and the desire to do more toward it than he could do by teaching has led to this effort, which, I doubt not, will result in the addition of a new and thriving congregation to our Church. By the way, it is oftentimes a much better plan to form a second congregation in a flourishing town, than to go to much expense in altering and enlarging the first church which has been erected. It creates more interest, and calls forth more exertion, and by bringing the means of

worship within the reach of the scattered population, induces many more not to forsake the assembling of themselves together, than otherwise would do so. It is in this way the other denominations act, and they find themselves more than repaid the risk of expense. We find the first Presbyterian, and the second, and the third, in some places, where we have been content with a crowded church, and not in the centre of the population, for years; and in the meanwhile have only added some pews around the chancel, and then put up a gallery, and then pieced the building; and last of all, perhaps, have pulled down a good available church to put up another, one-third larger.

From Pittsburgh we took passage in the steamboat Lady Marshall to Cincinnati, on Tuesday morning, November 10, and arrived there on Friday morning the 13th. Here we called upon Mr. Haight, who immediately attached himself to the Bishop, and carried him to the house of the other rector, the Rev. Mr. Brooks, and to such other places as the brief time allowed. Mr. Haight is, as you may well suppose, very much beloved here, and held in high regard. And the same is true of Mr. Brooks; so that the Church here is very prosperous, and increasing beyond any former period. The church in which the latter preaches is very beautiful and costly; more so, I rather think, than any church west of the Alleghanies, with the exception of the Roman cathedral in St. Louis. Mr. Haight has a new church nearly completed; it has six large pillars in front; it is of brick, to be covered with cement. There is talk, also, of appropriating the church in which Mr. Haight now preaches, as a mission church, on the plan of those in New-York.

On Friday afternoon we took steamboat again; and after twelve at night were landed alone on the floating dock at Madison, Indiana, which dock is some distance from the town. I had fortunately bought a lantern, with some wax candles; but before we could find the hotel the candle burnt out, and we wandered alone up one street and down another till we fairly tired. At length we heard a drunken man hammering at his door, who gave us directions which would have puzzled Solomon himself; (poor fellow! he was buried two days after.) However, we at last found the hotel, and comfortable rooms and beds. On the next morning, after breakfast, we were waited upon by Mr. Lea, an Episcopalian from Maryland, and introduced around to the several Episcopal families. Here in Madison, fifteen years ago, the Rev. Mr. Hall, late of Hempstead, tarried for awhile, and could have united almost all in the Episcopal Church. Those favorable to it were the most numerous in the town. Now the Methodists have two, and the Presbyterians two churches; and some of the most leading members among them were of the number of those who were ready to unite as an Episcopal congregation. The prospects are still favorable; but how much has been lost by delay. How comforting the thought that there is good prospect now for congregations situated as they were, and that these disappointments will in all probability but seldom occur again. Yet, after all, they must occur again and again, if the missionary spirit which is kindled do not spread with a rapidity equal to the increase of the population. The several denominations, with great kindness of feeling, offered their churches for the Sunday. The Bishop preached morning and afternoon, and I at night. It was a terrible rain, and the mud was deep, and the night was dark; but the congregations, though not large, were much better than we expected under such circumstances. I think that a year's time will see a church built here, and a good congregation gathered. The Church people are about ten families, and besides them many are favorably disposed. The ability of the place may be shown by the fact that the second Presbyterian church, just finished, built by the new school people, with its grounds and appurtenances cost eight thousand dollars; which sum was nearly met by the first sale of the pews, and will be completely paid off when the balance of the pews are disposed of. From Madison the Bishop proceeded to Lawrenceburgh. Mr. Lane, the member of Congress from that place, was present in the steamboat, and took us when we landed, at two o'clock at night, immediately to his house, where we remained hospitably entertained till our departure. The Bishop preached here, and visited the Episcopalians, of whom he found several. As near a large body of rich land—as a market town for much inland country—as having prospects of considerable increase, and being within a few miles of Aurora and Rising Sun, two thriving villages—the Bishop thought it a good place for a mission station. On the 9th Nov. we arrived in Louisville, and visited New-Albany and Jeffersonville. The Bishop preached four times, and gave an account of our religious principles in New-Albany. I preached once there and twice in Jeffersonville. In both there were Church people; especially in New-Albany, which is a large town of 3700 people, and very flourishing in business. It was a storm again on Sunday, cold and snowing. Before the Bishop left New-Albany, three persons came forward, pledging themselves to give five hundred dollars apiece toward the new church. Mr. Barlow is expected here. They have agreed to raise one hundred and fifty dollars for him the first year among themselves. There are about four hundred dollars more subscribed for the building. The Rev. Mr. Lamon, of Virginia, is expected daily at Madison. The Church at Louisville, opposite, is very prosperous, and our church is doing well. They have organized a second church, and have made two unsuccessful applications for clergymen settled in the Eastern States. The Church missionary will attend to New-Albany and Jeffersonville, which are but four miles apart. Last year at New-Albany, a lot was purchased for the church for two hundred and fifty dollars. It is now worth from eight hundred to one thousand dollars. In a new country, how easily might a church be endowed. The roads now became so broken up as to be almost impassable; and the cold made it necessary to hasten to St. Louis, so as not to be prevented by the ice. Instead, therefore, of going to Indianapolis, the Bishop and myself returned to Madison, where our trunks had been left; spent a day there; tarried five hours at night pacing the floating dock waiting for the steamboat; returned to Louisville; the Bishop preached twice there; we were detained here several days; our next Sunday was spent on the Ohio in this boat, in which we have now been five days. The Bishop preached in the morning in the boat, and I in the afternoon. We arrived near the mouth of the Ohio, and lo! the Mississippi is filled with ice, and no boat can go up; and here we are going back. We shall stop at Evansville, where are some Church people, and probably work up our way on horseback to Vincennes and Senehante; or, perhaps, may get stage onward to St. Louis; though it is said passages are engaged for the stages a fortnight ahead, on account of the number seeking passage who have been disappointed by the ice; or, perhaps, the weather may relax and the ice disappear. The roads are desperate; and almost all the lines of stages through the country have stopped running. I hardly know what we shall do; but probably we have hard times ahead. However, the Bishop has made his calculations for such troubles and disappointments, and bears them as the Christian should, with good heart and with the courage of faith. May all be overruled to the extension of our Saviour's kingdom, and to the saving of souls!

Your affectionate friend, S. R. J."

CHRISTIANITY IN INDIA.

We incline to the opinion that the most effectual mode of planting Christianity in India is by means of national institutions, and particularly such as would secure the education of the young. It gives us pleasure, however, to insert the following valuable testimony of the late Governor General of British India to the usefulness of those who have embarked privately and voluntarily in the work of propagating the Gospel in heathen lands. We take it from "An Appeal to American Christians in behalf of British India."

"There is, I understand, in England a large class of respectable persons, who consider as a compromise of principle the protection afforded to the religions of the country, and would gladly induce more active interference on the part of the ruling power in the diffusion of Christianity. They may be assured that a more grievous error could not be entertained. The recollection of past ages, when conversion, by whatever means—by fire and sword, if persuasion failed—was the first care of the conqueror, is not obliterated from the memory or apprehensions of the people; and the greatest obstacle to the cause they espouse would be the distrust any decided intervention of the supreme authority would inevitably create. The extension of Episcopacy was not without objection, as involving the great principle of neutrality. Known, as this great dignitary is, to derive his office from the crown, and bearing always the rank and character of one of the highest officers of the state, it is difficult for the public to see him in his other capacity of head and patron of the Church missionaries, without having the suspicion that the government must have some connection with and interest in their proceedings. We may rely with confidence on the exercise of the greatest caution in this respect, on the part of our excellent diocesan, but that caution is now, and will always be particularly called for.

"Being as anxious as any of these excellent persons for the diffusion of Christianity through all countries, but knowing better than they do the ground we stand upon, my humble advice to them is—rely exclusively upon the humble, pious, and learned missionary. His labors, divested of all human power, create no distrust. Encourage education with all your means. The offer of religious truth in the school of the missionary is without objection. It is, or is not accepted. If it is not, the other seeds of instruction may take root, and yield a rich and abundant harvest of improvement and future benefit. I would give them as an example in support of this advice, the school founded exactly upon these principles, lately superintended by the estimable Mr. Duff, that has been attended with such unparalleled success. I would say to them, finally, that they could not send to India too many laborers in the vineyard, like those whom I have now the gratification of addressing."

WHICH SENSE IS THE BEST?

Many pious persons have an horrific aversion to praying with a book—which they cannot think to be praying at all: these same persons, however, unite with great fervor in an extemporary prayer. The difference, as we take it, is, that they who read a prayer perceive the sense of it by means of their eyes, while they who listen to a prayer perceive the sense of it by means of their ears. Now we would fain know of these brethren of scrupulous piety which sense is the best? or what good reason they can give for magnifying the ears above the eyes? or why the devout soul may not use one sense as well as the other? may not pray as fervently by a book as by another man's voice?

CHRISTMAS.

It gives us pleasure in looking over exchange papers, to observe that the Presbyterian and Congregationalist journals contain their share of advertisements of books, &c., for "Christmas presents." Even this trifling incident shows the tendency of the public mind, and how impossible it is, with all the denunciations against the "relics of Popery," to banish from among men a natural and reasonable observance. We shall not be surprised if such as have so far laid aside their inherited prejudices as to admit the use of organs, and instrumental music, and *chanting*, should yet give place to another "abomination," and decorate their churches with evergreens.

Missionaries to Greece.—Our Missionaries for Greece, the Rev. Mr. Bryant, Miss F. Mulligan, and Miss Baldwin, arrived at Marseilles on the 7th, and expected to leave that place in a steamer on the 10th of November for Malta, on their way to Athens.

AMERICAN DIVINITY.

The following just caveat of the British Magazine, is as suitable to Episcopalians at home as in England:

'The wholesale reprinting of loose American divinity goes on. The only sound quarter there is the Episcopalian, and that seems the only quarter from which little or nothing is taken. One specimen is noticed in the Reviews, but Dr. Spring's "Hints to Parents," among many others, requires severe notice also. Why will not some able person take up American divinity as his peculiar department, and explode the heresies and falsehoods with which we are deluged? From Germany and France we cannot import without *translating*; from America there is only to reprint. And as divines of all communions have introduced Mr. Abbott, (than whom, no modern writer contains more noxious, heretical, or mischievous matter,) it is high time that public and vigorous protests should be made.'

Duty to our Country: a Discourse, delivered in St. Ann's Church, Brooklyn, on Thanksgiving-day, December 10, 1835. By Benjamin C. Cutler, D. D., Rector. New-York: Protestant Episcopal Press, Print.

The chief design of this sermon is to arouse the attention of the Church and country to the importance of strenuous efforts in behalf of the moral welfare of the West. It contains many excellent observations, and throws out topics of useful inquiry to all, but possessing for the Christian patriot a momentous interest.

The Lady's Closet Library. The Marys: or the Beauty of Female Holiness. By Robert Philip, of Maberly Chapel. New-York: D. Appleton & Co., 200 Broadway.

This work has a captivating title, is written with good spirit, and some force and originality, and consists chiefly of allegories. The mechanical execution is creditable to the publishers, who have our best wishes for their success.

History of Marcus Aurelius, Emperor of Rome. By Mrs. L. H. Sigourney. Hartford: Belknap & Hamersley. 1836.

A work exceedingly well adapted to aid parents in cultivating the minds of their children. Questions are appended to each chapter. See an extract on our last page.

The Girl's Own Book.—This is a reprint of one of the works of the Society for the Diffusion of Knowledge. It is elegantly got up in the style of the annuals, and, if we may judge from a general survey of the book, and from the perusal of the first chapter, is a book of salutary influence, and ingeniously adapted for the pleasure and profit of young minds.

Sword's Pocket Almanac.—Many copies of this useful little work are done up in a pocket-book form: the work itself contains a variety of accurate information in regard to the clergy, societies and institutions of the Church, and bound in this form is very portable and convenient.

TO CORRESPONDENTS.

"Sigma" in our next. "V. M. U." is under consideration.

INTELLIGENCE.

Bishop Onderdonk proposes holding the Annual Confirmations in this city and Brooklyn for the ensuing season as follows:

Second Sunday after Christmas, January 3, St. Ann's Church, Brooklyn.

First Sunday after Epiphany, January 10, St. John's Chapel.

Septuagesima Sunday, January 31, St. Mark's Church.

Quinquagesima Sunday, February 14, Christ Church.

Third Sunday in Lent, March 6, French Church Du St. Esprit.

Fifth Sunday in Lent, March 20, St. Stephen's Church.

First Sunday after Easter, April 10, St. George's Church.

From the (London) Christian Observer.

Bishop Chase has arrived in England upon a mission similar to that which brought him to this country in 1823. He had then pioneered the way into the wilderness of Ohio, and was laying the foundations of a theological Episcopal seminary for the education of spiritual pastors for the millions who in a few years should occupy the vast regions of Western America. Kenyon College has now become a most important and valuable institution; and the friends of religion in Great Britain have recently attested the warm interest which they continue to take in its prosperity, by the liberal contributions committed to the care of Bishop McIlvaine. In consequence of some unhappy differences, which we have always forborne alluding to—for we have discords enough at home without going over the Atlantic in search of exotic ones, Bishop Chase tendered his resignation of the Bishopric of Ohio; which being accepted, Dr. McIlvaine (who had been wholly unconnected with the discussions) was appointed bishop in his room. The issue has been manifestly for the furtherance of the Gospel. Bishop McIlvaine is pre-eminently qualified, by the Divine blessing, to carry on what Bishop Chase had so wisely and laboriously planned and commenced; and Bishop Chase has found a new field for his energies in the far western wilderness of Illinois, which is to Ohio what Ohio was to the Eastern States a few years since. He has been elected Bishop of this new State, and the General Triennial Convention, which lately met at Philadelphia, has confirmed the appointment. Bishop Chase has been received by his brethren with the greatest kindness, and we have seen documents in his possession, especially a letter from the venerable Bishop White, recommending in the warmest terms his proposed measures for his new diocese. His object in visiting England, is to collect subscriptions for founding and endowing a theological seminary. We will not at present anticipate the statement which he is about to present, and we hope with success, to his cis-atlantic brethren; but we cannot refrain from quoting a few passages from an Appeal which has been printed in America in aid of the object.

"By the blessing of God, Illinois has, within six months, become a diocese. With the three primitive orders of the Christian ministry complete, and with that indefatigable prelate, Bishop Chase, at her head as diocesan, she was, last month, with great unanimity and harmony, received into union with the General Convention of the Protestant Episcopal Church in the United States. Already, then, at this early day, has our standard been erected upon the fertile and sunny prairies of Illinois, and the banner of Christ and his Church, with the motto, 'Only in the Cross,' been unfurled to the view of the many thousands who are continually hastening thither to establish themselves in that most delightful portion of the upper Valley of the Mississippi...... We will open our hearts and our hands to the venerable and beloved servant of the Most High, who has, with the self-denial, the zeal, and the devotedness to our holy cause which distinguished his earlier days, again taken his stand, in the evening of life, at the head of the soldiers of Christ upon our frontiers......The founder of the Church in the then wilds of Western New-York—the missionary who first introduced the Protestant religion into the State of Louisiana—the founder of Kenyon College, in Ohio—and the first Protestant Bishop that ever labored west of the Alleghany mountains—now again reappears, girded for the battles of the Lord. His voice is heard from the great river of the West, and from the confines of the Ouisconsin and North-western territories, calling for help in his great undertaking. His call will not be in vain.

"The extensive region of Illinois, which will soon have a population of millions, is now open to us, and, to a considerable extent, unoccupied by others. Many of the inhabitants are Episcopalians; and multitudes not educated as such would gladly welcome and conform to the Church, rejoicing to find in it a refuge from the infidelity, the heresies, the religious distractions which prevail around them. If we delay even for a short period, others will take possession of the ground before us, and we shall find ourselves in a great measure excluded........Let us liberally aid our brethren there in sustaining faithful missionaries who shall labor among them—in building churches—in establishing an Episcopal seminary, whence may proceed their future supply of ministers. Under a deep sense of the interesting duty which the providence of God had thus devolved upon us, a large meeting in behalf of the Church in the West was held in Philadelphia. Our endeavors for the destitute States were countenanced by the presence of eight of our bishops, and a great number of the clergy."

The Appeal goes on to quote resolutions and letters, which we omit, as they will doubtless be embodied in Bishop Chase's statement. We heartily commend this important object to the prayers and pecuniary liberality of our readers; and, far from thinking that too much has been done for our Western brethren, notwithstanding the many powerful claims in other quarters, we shall rejoice to see the day when some other Episcopal pioneer shall come to our shores on a similar errand, from the very borders of Nootka Sound.

The pastors of Geneva requested the presence of deputations from various bodies of Protestants at their late Jubilee of the Reformation. The American Unitarians, we believe, complied with their request, as did several of the Swiss and German cantons. The pastors of the Canton de Vaud in general refused, as did those of the valleys of Piedmont. The Church of Scotland also refused, specifying their strong sense of the corrupted and heretical state of the Church of Geneva, and even altering the address of their letter from "Reverend Fathers and Brethren" to "Reverend Sirs," in order to disclaim all connection. The Archbishop of Canterbury also declined, in the name of the English clergy. We have not seen any copy of his Grace's letter; but in an extract given in the foreign journals he remarks:—"Though we are extremely flattered with the wish expressed by the venerable Company to receive, at the festival of the Jubilee, delegates representing the clergy of England, the custom of our Church does not allow us to accept this obliging invitation. But you can reckon on our cordial sympathy; and I take pleasure in expressing the hope that the solemn commemoration of an event which was as glorious for Geneva as auspicious to the success of the Reformation, will be accompanied with an abundant effusion of spiritual blessings." His Grace appears to have meant, generally, the sympathy of his clergy in the great principles of the Reformation; and certainly not in the Neologian principles of the present race of Genevese pastors.

The radical and irreligious newspapers have been exulting over the following item of intelligence: "In the certificate list of shooters in the county of Derby, there are thirty with the word *Reverend* attached to their names. In the Yorkshire list there are ninety-three. If the individuals alluded to have no just sense of personal duty, they might at least defer to public opinion; remembering the scandal they bring upon their order, and the injury they do to the Church, of which they are unworthy members. Might not a prelate, with great propriety and good effect, address a circular to those of his clergy who thus disgrace themselves and their profession? We had hoped the day was passed when the advertiser of an advowson held forth as a recommendation, that the preferment was "in a sporting country, and in the neighborhood of two kennels." There is, however, abundant ground for rejoicing, even amidst our shame and grief, in the fact that such unclerical pursuits are far less common than they once were; that the majority of the clergy now refrain from them, and a large proportion of them upon principle—from higher and holier tastes; and that the feeling of the public is so justly sensitive upon the subject, that we may hope they will speedily cease altogether.—(*London*) *Christian Observer*.

A decree of his Holiness the Pope was published on the 13th of September, declaring that satisfactory evidence had been given of the performance of two miracles of the third order, through the intercession of blessed Francis de Hieronymo, Priest of the Society of Jesus: the first, the instantaneous and perfect cure of Cajetan Santoro, who had an inveterate and incurable ulcer on the right leg; the second, the perfect and instantaneous cure of an *enchylosis*, after a long ulcer produced by combustion, with caries of the bone, in the person of an epileptic woman, Maria Joseph Greco.—*Cath. Her.*

OBITUARY.

For the Churchman.

Died,—At Rouen, France, on the 24th October last, Mrs. Sarah T. Newton, wife of Edward A. Newton, Esq., and daughter of the late Hon. John Chandler Williams, of Pittsfield, Massachusetts.

The many excellences in the character of this amiable and accomplished member of the community wherein she dwelt, have deeply endeared her to the memory of all who knew her, and rejoice to acknowledge and appreciate true worth in their recollections of the dead. The not unexpected event which has removed her from the severe trials of time to the unexperienced scenes of eternity, has thrown mourning and wo into the hearts of the many who shared in the intimacies of her friendship and society, and enjoyed the frequent proofs of her benevolence and affection. A union of moral qualities not often found combined in one individual, which had been developed and brought into action by the judicious attentions of paternal advice and example, and the advantages of correct education beyond the domestic roof, prepared her to enter on the duties and trials of mature years with an ease and firmness that gave her courage in difficulties where other minds of less energy would have shrunk and been vanquished. When the claims of business demanded the presence of her husband in the burning climate of India, she attended him with affectionate promptitude in two voyages to his residence for several years in Calcutta; and though threatened by dangers on the ocean, and the ravages of the eastern pestilence, she found a compensation for the exposure in the abundant and rich gratifications afforded to her cultivated and discriminating taste, by the wonders and beauties of nature and of art. It was there, amid the profanations of heathenism and idolatry, that she became an avowed disciple of the Saviour, and was admitted by baptism into his church, under the pious ministry of the Rev. Mr. Thomason. In grateful recollection of his character, a scholarship in the General Theological Seminary, founded in part by her liberality, bears his name. From that period her attachment to the cause and doctrines of the Gospel, as received in the Episcopal Church, was ardent, prayerful, and sincere; and her views of duty were not confined to a few precepts of the Gospel, but embraced them all. She had known the wants of the Heathen, and she felt, prayed, and out of her munificence gave, for their relief. Her constantly improving piety, gradually becoming more conspicuous and perfect, threw its sacred lustre upon all the other features in her character, helping, by the influence of an accurate judgment, to blend its traits of benevolence, disinterestedness, firmness, gentleness, decision, fortitude, tenderness, and sympathy, and thus to form by the union one lovely whole. The principles which actuated her conduct were deeply seated in the conviction of truth, and were displayed with great uniformity in the various circumstances of life through which she was called to pass. And while she deeply felt her inability and unworthiness as a sinner, she looked with humble confidence for pardon and strength to the grace and mercies of God manifested to the world by the redemption that is in Christ Jesus. They who knew her best, loved her most; and none knew her well but to speak of her worth.

The illness that caused her death came on gradually, and when it baffled the resources of medical skill in her own land, she resolved, with her characteristic energy, to solicit benefit from a voyage at sea, and the mildness of an Italian climate; with deep reluctance on the part of her friends, did they consent that the experiment should be made. While, however, their fears were abundant, their hopes were not few, that the firmness of purpose which could make such a proposal, would sustain her in its execution, and by the favor of Providence, be blessed by some measure of returning health.

After great suffering, increased by the irksomeness of a tempestuous voyage, and the absence of the many comforts easy to be had in the domestic mansion, she arrived at Havre. Thence in a short time she went with her devoted attendants by water to Rouen, and there some new prescriptions of medical treatment, (made by Dr. Hobart of New-York,) for a short time gave her relief, and increased her hopes of the ultimate improvement of her health; the intelligence of which greatly cheered the hearts of her friends at home. But after about ten days' continuance from the time of her landing, during which her suffering was constantly rising to the severest agony, it pleased God to give her a release by an easy and gentle death, as one who had been tried in the fires of affliction, and whose trust in the mercy of the chastener had been unabating and firm. Never was self-abasement more lowly, never repentance more thorough, nor faith more unchanging and clear in the Saviour as the only refuge for the sinner in life and in death. Many are they who are called to mourn, but they "weep not for the dead;" they "sorrow not as those without hope." But they mourn for themselves in the loss of this living example of the graces and duties of Christian excellence.

NOTICE.

YOUNG MEN'S (AUXILIARY) EDUCATION AND MISSIONARY SOCIETY.

A Sermon (being the third of a series to be delivered monthly during the season) will be preached before the Young Men's (Auxiliary) Education and Missionary Society on Sunday evening, January 3d, in St. Luke's Church. Service to commence at 7 o'clock. A collection will be taken up in aid of the funds of the Society. The public generally, and young men in particular, are requested to attend.

WASHINGTON COLLEGE.

The first term in this institution closed on the 24th inst.; and the second will commence on Thursday, the 7th day of January. Candidates for admission into either of the classes are requested to present themselves for examination on the day of the opening of the term.

Calendar.

JANUARY.

3. 2d Sunday after Christmas.
6. Epiphany.
10. 1st Sunday after Epiphany.
17. 2d Sunday after Epiphany.
24. 3d Sunday after Epiphany.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society has received the following contributions since his report of the 16th instant,

From the Missionary Association of St. James' Church, Greenfield, Mass., per their Rector, the Rev. Titus Strong,	$20 00
From Mr. Henry Erben, his pledge at the Church of the Ascension 25th October,	5 00
From the ladies of the University of Virginia, by the hands of the Rev. Wm. F. Lee enclosed to the Rev. Mr. Dorr,	30 00
From St. John's Church, Providence, R. I., in part pay for the second year's support of the Rev. Henry Tullidge, missionary at Galena,	87 00
From the Rev. Benjamin Hale, Newburyport, Massachusetts, through the hands of Dr. Milnor, for Domestic Missions,	5 00
From a female member of the Church of the Ascension, N. Y., as "a small thank-offering for preservation from losses by the late calamitous conflagration," by the hands of Swords, Stanford & Co., for general purposes,	20 00
From the Ladies' Circle of Industry at Bellows Falls, Vermont, for domestic purposes,	50 00
From the children of the Sunday School of Immanuel Church, Bellows Falls, Vermont, for Bishop Kemper's mission,	5 00
From Mr. Jacob Shatzel, of St. John's Chapel, New-York, for Green Bay,	100 00
From the Missionary Association of St. Michael's Church, Charleston, S. C., by their Corresponding Secretary, Mr. J. F. Blacklock, for Domestic Missions,	100 00
	$422 00

James Swords, *Treasurer*.

December 30th, 1835.

GENERAL P. E. SUNDAY SCHOOL UNION.

The subscriber, as Treasurer of the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of $30 from Wm. C. Pierrepoint, Esq., of Jefferson county, N. Y., toward liquidating the debt of this institution.

Also $5 from H. V. W. for the same purpose.

Floyd Smith, 46 Lumber-street.

December 26, 1835.

FOREIGN MISSIONS.

Since the last public acknowledgment the Committee have received:—

By the hands of the Rev. George C. Shepard, Rector of Christ Church, Stratford, Conn., from the Association of that church, for the support of a Greek girl at the Rev. Mr. Hill's school,	$11 20	
From the collections at the monthly concerts of that church,	16 80	$28 00
By the hands of the Rev. Mr. Delavane, being the contribution of four children residing at Walterborough, S. C.,		3 00
By the hands of Mr. J. P. B. Wilmer, from Miss Eliza Coles, of Garlands, Albemarle Co., Va., for the Chinese mission,		5 00
By the hands of Robert Gracie, Esq., from a lady of St. Thomas' Church,		5 00
By the hands of Cyrus B. Hills, Esq., from the Arlington Female Mite Society for the Chinese mission		10 00
From the Treasurer of All Saints, being a collection at that church after a sermon by the Rev. Doctor Milnor,		51 74
		$102 74

Henry Cary, *Treasurer*.

December 30, 1835.

CITY MISSION.

The Treasurer of the New-York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums—

From a friend of the City Mission Society, by John Rogers,	$2 00
The collection in Trinity Church on Sunday, 13th instant,	109 20
From J. F. S. by the hands of Swords, Stanford & Co.,	30 00
From H. Van Wagenen, for the poor of the Missionary stations,	10 00
From the Christian Benevolent Society of St. Stephen's Church, by the Treasurer,	100 00
The collection of St. Paul's Chapel, 27th instant,	150 98
	$402 18

Lewis Phillips, *Treasurer*.

CHURCH OF THE HOLY EVANGELISTS.

Since his last acknowledgement, the subscriber presents his thanks for the following, viz.:—

From Mr. M., of the Holy Evangelists, for the poor,	$2 00
And the following by the hands of Swords, Stanford & Co., whose kind agency he gratefully acknowledges, viz.	
From J. F. S., for the poor,	20 00
From "A Lady" for the poor,	3 00
From a Friend, a Christmas gift for the poor,	10 00
From Thomas Otis, Esq., for the poor,	10 00
From Mrs. S. S., for the poor, with a most valuable bundle of clothing,	5 00
	$50 00

Hugh Smith.

Dec. 29, 1835.

CHURCH OF THE EPIPHANY.

The subscriber as Missionary of the Church of the Epiphany gratefully acknowledges the receipt of the following donations for the poor during the last week—

From Mrs. Dainel,	$2 00
From H. S. 4 hats and bundle containing materials for childrens' clothing.	
By the hands of Swords Stanford & Co.—	
"From a Friend, a Christmas gift for the poor,"	10 00
From Thomas Otis, Esq., for the poor,	10 00
From Mrs. S. S., for the poor, with a bundle of clothing	5 00
	$27 00

Lot Jones, 192 Allen-street.

December 30, 1835.

THIRD MISSION STATION.

The subscriber, Missionary of the third station, acknowledges with pleasure the following receipts:—

$20 00—"Contributed for the poor, as a small thank-offering for preservation from losses by the late calamitous conflagration, by a female member of the Church of the Ascension, per Swords, Stanford & Co."

$5 00—"For the relief of the poor, from Mrs. S. S., by the hands of Swords, Stanford & Co."

Also, $1 25—for the same purpose, by a lady.

E. B. Kellogg,
401 Hudson-street.

LIBRARY OF THE GENERAL THEOLOGICAL SEMINARY.

From Rev. Thomas C. Leaver, of Halifax, N. S.:—
- Commentationes Theologicæ, 6 vols., 8vo.
- Schindler's Lexicon Pentaglotton, fol.
- Bretschneider's Lexicon, N. T., 2 vols., 8vo.
- Keil's Elements of Hermeneutics, 12mo.

From the Rev. Drs Hawks and Turner:—
- Vorstius de Hebraismis, N. T. Ed., Fischer, 8vo.
- Rosenmueller's Historia Interpretationis, N. T., 5 vols., 12mo.
- Morus' Dissertationes Theologicæ et Philologicæ, 2 vols., 12mo.
- Morus' Epitome Theologiæ Christianæ, 12mo.
- Michaelis' Chaldee Grammar, 12mo.
- Francke's Guide to the Study of the Scriptures, 12mo.
- Glassii Philologia Sacra—edition of Dathe & Bauer, 8vo., 2 vols.
- General History of Religion; or, History of the Kingdom of God, from its origin until the pontificate of Pius VIII.; by John Sebastian Wittmann, Professor of Theology at Augsburg, 9 vols., large 8vo.—in German.

On part of Committee.
John McVickar.

CALVARY CHURCH.

The Vestry of Calvary Church thankfully acknowledge the following sums toward erecting their church.

They cannot neglect this opportunity of remarking that while they feel with others a deep sympathy in the great losses occasioned by the late lamented fire, they have great reason to be gratified with the benevolence of many, who, though losers to a great extent, have yet given according to their means. They feel themselves obliged to dissent from those who suppose that the visitations of an all-merciful Providence should close instead of widening our channels of charity, and should destroy instead of increasing our desires for pouring in supplies for the advancement of the Redeemer's kingdom. Such notions, they must say, are believed to be entirely opposed to the designs intended to be accomplished by our heavenly Father in his chastisements of mercy. They are proceeding as rapidly as possible in the erection of their building, and would appeal to Christians to aid them by giving conscientiously according to the ability wherewith God hath blessed each one, knowing and believing that, "he that giveth to the poor *lendeth* to the Lord."

Rt. Rev. Bishop Onderdonk,	$10 00
Rev. M. Eastburn, D. D.,	10 00
Rev. Jas. Milnor, D. D.,	10 00
Thos. J. Altis, Esq.,	10 00
Cash,	10 00
Mrs. Henry Cary, now	10 00
Mrs. Williams,	10 00
Mr. Van Waggenen,	10 00
Ch. Wolfe, Esq.,	10 00
Thos. G. Otis, Esq.,	20 00
W. B. Lawrence, Esq.,	50 00
Rev. Dr. Berrain,	5 00
Mrs. Dr. Watts,	5 00
Mrs. Warner, now	5 00
Cash,	8 00
	$183 00

PRESS DEPOSITORY,

46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending December 30th, from the following persons, viz.

Rev. Wm. Staunton—Postmaster, Boston—Rev. S. A. Warner—Postmaster, York, Pa.—Rev. S. Marks—Rev. T. W. Coit—A. E. Miller—Rev. Geo. H. Norton—Rev. P. S. Chauncy—R. J. Germaine—Postmaster, Vernon—Postmaster, Yonkers—Postmaster, Ashtabula—F. A. Guion—Bishop B. T. Onderdonk—E. B. Sweasinger—Wm. H Brown—Rev. J. J. Lewis, *with remit.*—D. Burhans, *with remit.*—H. & E. Phinney & Co.—Thomas Latimer—Oliver Steele—Wm. Marshall & Co.—W. Van Zandt.

Received by the Gen. Prot. Episc. S. S. Union.

Samuel Starr—Rev. S. G. Bragg, *with remit.*—Betsey M. Bostwick—Postmaster, Providence—Postmaster, Chilicothe—Rev. Benjamin Hutchins, *with remit.*—E. W. Hamblin—Postmaster, New-Lisbon—C. W. Sladen—Jno. C. Pechin, 2—Rev. R. Kearney—Miss A. B. Shaw.

REBUKE OF THE LORD.

The Rebuke of the Lord, a sermon on the occasion of the great fire in New-York; preached in the chapel of the Institute at Flushing, L. I., by the Rev. Wm. Augustus Muhlenberg, D. D. Published by several of the Instructers of the Institute. For sale at the Protestant Episcopal Press. jan2

HOBART'S EARLY YEARS.

The Early Years of Bishop Hobart—the second edition of this justly popular work, by Professor McVickar, will be published on Saturday, the 2d day of January, 1836. jan2

JUST PUBLISHED,

The Publication of the "Associate Alumni" for 1835, and for sale at the Protestant Episcopal Press, 46 Lumber Street. Orders from the Trade received.

Lines

Written after hearing a most impressive sermon by the REV. HUGH SMITH, *from Isaiah* xxiii. 8, 9.

"Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honorable of the earth?

"The LORD of Hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honorable of the earth."

ARE these sad smoaking ruins all the reliques,
Of those proud structures lately lifting high
Toward heaven their lofty heads,
Are these dilapidated fragments all,—
Of that fair dome, our wealthy merchants' pride!
Whence, oh, whence the fell disaster!
The eye of careful vigilance was slumb'ring,
Or, most malignantly, the depredator,
In secret wrought the ruin.
Then when the flame, fann'd by the wintry blast,
Spread with the meteor's speed, then, the water,
Bound by the iron bands of chilling frost,
Refused to flow, (congeal'd at its source,)
Then, unrestrain'd, in desolating fury,
The flames march'd onward, baffling every effort,
Of the distracted multitude—constrained to view,
Thus the destruction of their dearest hopes!
And *feel* the *weakness* of the strength of man.
Thinkest thou O man!
That this our "crowning city" thus has fallen,
Without the will of GOD! No, *he* whose word
The wind and seas obey,—on whose word
Wait storms and tempests,—who treasures up
The mighty reservoirs of ice and frost,
(Who can withstand their strength?) *He* will'd it thus;
Nor heeds it whether lack of vigilance,
Or man's cupidity, or force of wind,
Or whether *all* united work'd this wo;
These were the *means* it pleased HIM to use.
To teach us all a lesson of humility,
Our city proud is spoil'd in one short hour,
Of all the fruits of years of careful toil.
O! may we profit by the astounding lesson,
And learn the proper use of earthly wealth.
May we have grace to *listen* to *its* voice,
If we have *yet*, been heedless to HIS bidding,
Who "spake as never man spoke," let us *now*
Lay treasures up in heaven.

M. A. W.

From the Works of Richard Cumberland, Esq.

ELOQUENCE OF THE PULPIT.

IF our student hath been smitten with the turbulent oratory of the senate, the acrimonious declamation of the bar, or the pompous eloquence of the pulpit, and shall take the lofty speakers in these several orders for his models, rather than such as address the ear in humbler tones, his passions will in that case hurry him into the florid and figurative style, to a sublime and swelling period; and if in this he excels, it must be owned he accomplishes a great and arduous task, and he will gain a liberal share of applause from the world, which in general is apt to be captivated with those high and towering images that strike and surprise the senses. In this style the Hebrew prophets write, "whose discourse," to use the words of the learned Doctor Bentley, "after the genius of the eastern nations, is thick set with metaphor and allegory; the same bold comparisons and dithyrambic liberty of style every where occurring. For when 'the Spirit of GOD came upon them,' and breathed a new warmth and vigor through all the powers of the body and soul; when by the influx of divine light the whole scene of CHRIST's heavenly kingdom was represented to their view, so that their hearts were ravished with joy, and their imaginations turgid and pregnant with the glorious ideas; then surely, if ever, their style would be strong and lofty, full of allusions to all that is great and magnificent in the kingdoms of this world." (Commencement Sermon.) And these flights of imagination, these effusions of rapture and sublimity, will occasionally be found in the pulpit eloquence of some of our most correct and temperate writers: witness that brilliant apostrophe at the conclusion of the ninth discourse of Bishop Sherlock, than whom few or none have written with more didactic brevity and simplicity—"Go," says he to the Deists, "go to your natural religion: lay before her Mahomed and his disciples arrayed in armor and in blood, riding in triumph over the spoils of thousands, and tens of thousands, who fell by his victorious sword: show her the cities which he set in flames, the countries which he ravaged and destroyed, and the miserable distress of all the inhabitants of the earth. When she has viewed him in this scene, carry her into his retirements; show her the prophet's chamber, his concubines and wives; let her see his adultery, and hear him allege revelation and his divine commission to justify his lust and oppression. When she is tired with this prospect, then show her the blessed JESUS, humble and meek, doing good to all the sons of men, patiently instructing both the ignorant and perverse; let her see him in his most retired privacies; let her follow him to the Mount, and hear his devotions and supplications to GOD; carry her to his table to view his poor fare, and hear his heavenly discourse; let her see him injured but not provoked; let her attend him to the tribunal, and consider the patience with which he endured the scoffs and reproaches of his enemies: lead her to his cross, and let her view him in the agony of death, and hear his last prayer for his persecutors—'Father, forgive them, for they know not what they do.'"

This is a lofty passage in the high imperative tone of declamation; it is richly colored, boldly contrasted, and replete with imagery, and is amongst the strongest of those instances where the orator addresses himself to the senses and passions of his hearers; but let the disciple tread this path with caution; let him wait the call, and be sure he has an occasion worthy of his efforts before he makes them.

Allegory, personification, and metaphor, will press upon him his imagination at certain times, but let him soberly consult his judgment in those moments, and weigh their fitness before he admits them into his style. As for allegory, it is at best but a kind of fairy form; it is hard to naturalize it, and it will rarely fill a graceful part in any manly composition. With respect to personification, as I am speaking of prose only, it is but an exotic ornament, and may be considered rather as the loan of the muses than as the property of prose; let our student therefore beware how he borrows the feathers of the jay, lest his unnatural finery should only serve to make him pointed at and despised. Metaphor, on the other hand, is common property, and he may take his share of it, provided he has discretion not to abuse his privilege, and neither surfeits the appetite with repletion, nor confounds the palate with too much variety: let his metaphor be apposite, single, and unconfused, and it will serve him as a kind of rhetorical lever to lift and elevate his style above the pitch of ordinary discourse; let him also so apply this machine as to make it touch in as many points as possible; otherwise it can never so poise the weight above it as to keep it firm and steady on its proper centre.

To give an example of the right use and application of this figure, I again apply to our learned author already quoted—"Our first parents having fallen from their native state of innocence, the tincture of evil, like an hereditary disease, infected all their posterity; and the leaven of sin having once corrupted the whole mass of mankind, all the species ever after would be soured and tainted with it: the vicious ferment perpetually diffusing and propagating itself through all generations."—(*Bentley's Commencement Sermon.*)

There will be found also in certain writers a profusion of words, ramifying indeed from the same root, yet rising into climax by their power and importance, which seems to burst forth from the overflow and impetuosity of the imagination: resembling at first sight what Quintilian characterizes as the "*Abundantia Juvenilis*," but which, when tempered by the hand of a master, will upon closer examination be found to bear the stamp of judgment under the appearance of precipitancy. I need only turn to the famous "*Commencement Sermon*" before quoted, and my meaning will be fully illustrated—"Let them tell us then what is the chain, the cement, the magnetism, what they will call it, the invisible tie of that union, whereby matter and an incorporeal mind, things that have no similitude or alliance to each other, can so sympathize by a mutual league of motion and sensation. No: they will not pretend to that, for they can frame no conceptions of it: they are sure there is such a union from the operations and effects, but the cause and the manner of it are too subtle and secret to be discovered by the eye of reason: 'tis mystery, 'tis divine magic, 'tis natural miracle."

DEATH OF AN ATHEIST.

WHAT a contrast to the death I have now been reviewing occurs to my mind when I reflect upon the dreadful consummation of the once popular Antitheus! I remember him in the height of his fame, the hero of his party; no man so caressed, followed, and applauded: he was a little loose, his friends would own, in his moral character, but then he was the honestest fellow in the world; it was not to be denied that he was rather free in his notions, but then he was the best creature living. I have seen men of the gravest characters wink at his sallies, because he was so pleasant and so well bred, it was impossible to be angry with him. Every thing went well with him, and Antitheus seemed to be at the summit of human prosperity, when he was suddenly seized with the most alarming symptoms: he was at his country house, and (which had rarely happened to him) he at that time chanced to be alone; wife or family he had none, and out of the multitude of his friends no one happened to be near him at the moment of this attack.

A neighboring physician was called out of bed in the night to come to him with all haste in this extremity: he found him sitting up in his bed supported by pillows, his countenance full of horror, his breath struggling as in the article of death, his pulse intermitting, and at times beating with such rapidity as could hardly be counted. Antitheus dismissed the attendants he had about him, and eagerly demanded of the physician if he thought him in danger: the physician answered that he must fairly tell him he was in imminent danger.—"How so! How so! Do you think me dying?"—He was sorry to say the symptoms indicated death—"Impossible! You must not let me die; I dare not die: O doctor! save me if you can." Your situation, Sir, is such, said the physician, that it is not in mine, or any other man's art to save you; and I think I should not do my duty if I gave you any false hopes in these moments, which, if I am not mistaken, will not more than suffice for any worldly or other concerns which you may have upon your mind to settle. "My mind is full of horror," cried the dying man, "and I am incapable of preparing it for death." He now fell into an agony accompanied with a shower of tears; a cordial was administered, and he revived in a degree; when, turning to the physician who had his fingers on his pulse, he eagerly demanded of him if he did not see that blood upon the feet-curtains of his bed. There was none to be seen the physician assured him; it was nothing but a vapor of his fancy. "I see it plainly," said Antitheus, "in the shape of a human hand: I have been visited with a tremendous apparition. As I was lying sleepless in my bed this night, I took up a letter of a deceased friend, to dissipate certain thoughts that made me uneasy. I believed him to be a great philosopher, and was converted to his opinions. Persuaded by his arguments and my own experience, that the disorderly affairs of this evil world could not be administered by any wise, just, or provident Being, I had brought myself to think no such Being could exist, and that a life produced by chance must terminate in annihilation: this is the reasoning of that letter, and such were the thoughts I was revolving in my mind when the apparition of my dead friend presented itself before me; and, unfolding the curtains of my bed, stood at my feet looking earnestly upon me for a considerable space of time. My heart sunk within me; for his face was ghastly, full of horror, with an expression of such anguish as I can never describe. His eyes were fixed upon me, and at length, with a mournful motion of his head—'Alas, alas!' he cried, 'we are in a fatal error'—and, taking hold of the curtains with his hand, shook them violently and disappeared. This, I protest to you, I both saw and heard, and look! where the print of his hand is left in blood upon the curtains."

Antitheus survived the relation of this vision very few hours, and died delirious in great agonies.

What a forsaken and disconsolate creature is a man without religion!

Reader, whosoever thou art, deceive not thyself; let not passion, or prosperity, or wit, or wantonness seduce thy reason to an attempt against the truth. If thou hast the faculties of a man, thou wilt never bring thyself to a fixed persuasion that there is no GOD. Struggle how thou wilt against the notion, there will be a moment when the glaring conviction will burst upon thy mind. Now mark what follows—if there is a GOD, the government of the world is in that GOD; and, this once admitted, the necessity of a future state follows of consequence. Ask thyself then, what can be the purposes of that future state; what, but those of justice and retribution, to reward the good and to punish the evil? Our present life then is a life of probation, a state of trial and of discipline, preparatory to that future state. Now see what is fallen upon thee, and look well to thyself for the consequences. Thou hast let the idea of a GOD into thy mind, because indeed thou couldst not keep it out, and religion rushes through the breach. It is natural religion hitherto, and no more: but no matter; there is enough even in natural religion to make thee tremble. Whither wilt thou now resort for comfort, whither fly for refuge from the wrath to come? Behold, the asylum is open, Christianity is thy salvation and redemption. That which natural religion hath shadowed out to thee in terrors, Christianity will reveal in glory. It will clear up thy doubts, disperse thy fears, and turn thy hopes into certainty. Thy reasonings about a future state, which are but reasonings, it will not only verify by divine authorities, but by positive proof, by visible examples, attested by witnesses, confirmed by the evidence of the senses, and uncontradicted by the history of ages. Now thou wilt know to thy comfort that there is a Mediator gone before thee, who will help out thy imperfect atonement when thou art brought to judgment in a future state. Thou wilt indeed be told for certain, that this life is a state of probation, and that thou shalt be brought to account for thine actions; but thou wilt be taught an easy lesson of salvation; thou wilt be cheered with the mercies of thy GOD, and comforted with the assurance of pardon, if thou wilt heartily turn to repentance: thou wilt find that all this system of religion is conformable to those natural notions which reason suggested to thee before, with this advantage, that it makes them clearer, purifies, refines, enlarges them; shuts out every dismal prospect, opens all that is delightful, and *points a road to heaven through paths of peace and pleasantness.—Ibid.*

From the Catholic Herald.

ST. FRANCIS XAVIER.

MR. EDITOR,—I send you the following extract from a recent work. The testimony of the distinguished writer to the merits of St. Francis Xavier is a worthy counterpart to the excellent article which on the same subject has lately adorned your columns. The occasion that led the author to turn his thoughts into this channel, was a visit which he made to Goa, during his residence in India. A. B.

The church dedicated to Francis Xavier, the Apostle of the Indies, has nothing observable as a building; but it contains two works of art, the most perfect that ever visited India, and which I suppose would be admired even at Florence or Rome: the tomb of St. Francis Xavier, and his head, the last ascribed to Guido, which I should humbly think from its excellence it might justly be, though I dare not venture to give an opinion on the subject. The tomb seems a most rich and beautiful piece of sculpture. I say *seems*, because it is here so buried in a narrow chapel, that it is impossible to have a view of the whole, and barely possible to grope one's way over its parts.

Francis Xavier was a very extraordinary man. Persuasion and commanding eloquence, an ascendance over the minds of men, unconquerable patience in suffering, intrepid courage amidst the most dreadful dangers, and a life devoted with inflexible constancy to a purely disinterested purpose, form a combination which varies its exterior and its direction according to the opinions and manners of various ages and nations. In one age it produces a Xavier; in another a Howard. It may sometimes take a direction which we think pernicious, and a form not agreeable to our moral taste; but the qualities themselves are always admirable, and by the philosophical observer, whose eye penetrates through the disguise of a local or temporary fashion, and recognises the principles on which depends the superiority of one mind over another, they will always be revered. The truth of many opinions for which Xavier contended it is not very easy to maintain; but he taught to slaves the moral dignity of their nature; he preached humility to tyrants, and benevolence to savages. He must have told to the outcast Hindoo that he was in the grandest point of view the equal of his Rajah, and the ferocious Malay, that his enemy was his brother. He therefore diffused the fruits of the best philosophy, and labored to improve and ennoble nature.

Life of Sir James Mackintosh.

ECONOMY OF SOUND IN MEETING-HOUSES.

AT the meeting of the British Association for the Advancement of Science, held in Dublin in the eighth month last, Dr. Reid of Edinburgh read a paper on the subject of sound, particularly with reference to the precautions necessary to be attended to in the construction of public buildings in which lectures, sermons, or other discourses are intended to be delivered. He drew the attention of the meeting to two distinct cases: first, where, as in a lecture-room or meeting-house, the speaker is, for the most part, placed in one fixed place; second, where, as in the halls of legislature, the speakers require to be heard from many various quarters. He gave some remarkable instances of the great distances at which sounds had been heard: one of the most curious of which instances was, that when the fleet engaged in the blockade of Copenhagen were in a very extended line, ships at the one end distinctly heard, and recorded in their logs, a loud cannonade, which they heard on a particular day; and it was found afterward, by a comparison of the logs of the ships, that this very cannonade proceeded from the proving of large pieces of ordnance, which had been continued for the greater part of a day at a dock yard in the neighborhood of one end of the fleet, from which the other end, at which the reports were heard, was distant three hundred miles. He also mentioned several well-authenticated cases, where the human voice had been heard distinctly at a distance of between one and two miles; and stated, that in numerous experiments made in the open air, under every variety of circumstances, in the neighborhood of Edinburgh, in which he was assisted by a number of different individuals, they found no difficulty, when the atmosphere was still, in carrying on a conversation at distances varying from 200 to 1000 feet. Dr. Reid concluded, accordingly, that where there is any difficulty in the communication of sound in large buildings, this must arise, *generally*, not so much from any want of power in the voice of the speaker, as from a prolonged reverberation maintained between the walls, or between the floor and the roof; and wherever this was observed, there would be no deficiency of sound, or rather of *noise*, but a great want of all purity of tone, or distinctness of articulation. He then showed how the reverberating sound from the ceiling, walls, and floor of a room, by being continued too long, would have the effect of producing a confused noise, and thus would interfere materially with the hearing of the discourse. From all these premises he concluded that low roofs, having a good reflecting power, rough and interrupted walls, and a floor possessing very little resilience or elasticity, such as earthen or brick floors, or, if boarded, then much broken and interrupted by irregular seating and matting, produced a building best suited to the hearing of a speaker in different directions. He exhibited a plan of his own chemical laboratory in Edinburgh, in which these particulars were all exemplified; and he declared that a speaker expressing himself in a tone very little above a whisper, could be heard in the most remote parts of that room, whether crowded or empty. The space not occupied by the furnaces, &c., can accommodate about a thousand persons. The power of the voice being proportioned to the intensity of the sonorous impulse, the area through which it has to diffuse itself, and the manner in which it is strengthened by reflection, all superfluous space ought to be avoided as much as possible; and the direct sound of the voice having been strengthened by *one* reflection from the roof, or from a sounding board over the speaker, it ought then to be entirely absorbed, by being made to fall upon some non-reflecting surface.—*The Friend.*

From "Ship and Shore."

THE ARMENIAN CHILD.

I MET here one morning, (says the author, speaking of the Armenian burying ground,) a little girl with a half-playful countenance, busy blue eye and sunny locks, bearing in one hand a small cup of china, and in the other a wreath of fresh flowers. Feeling a very natural curiosity to know what she could do with those bright things in a place that seemed to partake so much of sadness, I watched her light motions. Reaching a retired grave covered with a plain marble slab, she emptied the seed—which it appeared the cup contained—into the slight cavities which had been scooped out in the corners of the tablet, and laid the wreath on its pure face. "And why," I inquired, "my sweet girl, do you put the seed in those little bowls there?" "It is to bring the birds here," she replied with a half-wondering look, "they will light on this tree," pointing to the cypress above, "when they have eaten the seed, and sing." "To whom do they sing?" I asked—"to each other—to you?" "Oh, no," she quickly replied—"to my sister—she lies there." "But your sister is dead?" "Oh, yes, but she hears the birds sing." "Well, if she hears the birds sing, she cannot see that wreath of flowers?" "But she knows I put it there—I told her before they took her away from our house, I would come and see her every morning." "You must," I continued, "have loved that sister very much, but you will never talk with her any more, never see her again." "Yes," she replied with a brightened look, "I shall see her always in heaven." "But she has gone there already I hope." "No, she stops under this tree, till they bring me here, and then we are going to heaven together." "But she has gone already, my child—you will meet her there I trust—but certainly she is gone, and left you to come afterward." She looked at me—her eyes began to swim—I could have clasped her to my heart.

Ibid.

From Marcus Aurelius, a new work for children by Mrs. Sigourney.

IN the year 174, Marcus Aurelius went with an army into Germany, where there had been some rebellion against his government. While he was there at war with a tribe called the Quadi, a remarkable fact took place. It was a wild country, and there was difficulty in procuring provisions. The Roman army endured hunger, and began to fear death from famine. The weather was very warm. No rain had fallen for a long time. The grass was so withered that scarcely any food could be obtained for the horses. Both man and beast suffered the most distressing thirst. The brooks were dried. The enemy shut them up between the mountains and themselves, and tried to prevent their approach to any fountains or rivers. They kept pressing closer and closer upon them, to force them to battle in their weak and suffering condition. The Romans stood in their ranks with parched lips and enfeebled bodies. For more than four days they had been able to obtain no water. They were almost consumed by heat, and suffocated with dust. Their foes drew near and faced them, expecting to cut them all off.

The Emperor was greatly distressed for his army. Had he ever been taught who was the true GOD, he would have prayed to him. But he looked up to the heathen gods, whom he had been educated to worship, and in whom he found there was no 'help.' Advancing to the head of his army, he raised his hands and eyes upward, and said, 'By this hand which has taken no life away, I desire to appease thee, and I pray to thee, the Giver of life.'

This was the prayer of Marcus Aurelius. He knew not how to make a better one. For he had never learned of the true GOD and the Saviour JESUS CHRIST. A little child of one of our Sunday schools would know better how to pray in time of trouble, than this wise prince. For the Bible says, 'The world by wisdom knew not GOD.'

There was an Egyptian in the camp, who boasted that the gods of his country could give rain. His name was Arnuphis. So the Emperor permitted him to pray to his gods for water to relieve their thirst, and to make such offerings to them as he pleased. He particularly implored one whom they called their goddess Isis, and who they thought presided over water and could give rain. He exhausted all his skill and devotion, but without success.

But there were some Christian soldiers in the army. Kneeling down, they earnestly implored of the Almighty, for the sake of their dear Saviour, that he would hear and grant relief. The voice of their prayer rose up solemnly, in that time of great trouble. All around were despairing, but they had faith to believe that their GOD was able and willing to help.

The two armies approached to battle. The barbarians exulted to see the Roman soldiers as thin almost as skeletons, and ready to perish with thirst. War had made them more cruel than they were by nature. They rejoiced because they felt sure of victory.

Suddenly the skies grew black. Rain fell at first gently, and then in torrents. The poor Romans shouting for joy caught it in their helmets and in the hollow of their shields. While they were drinking the enemy attacked them; and the blood of the wounded mingled with the water that quenched their thirst.

The storm became more terrible, with thunder and lightning. The barbarians were affrighted. They said the gods were fighting against them, with fire from heaven. They all turned and fled. The Romans who but a little before had given themselves up for lost, gained a complete victory.

Marcus Aurelius received this great deliverance with gratitude. His heart was softened toward the Christians, and he caused their persecutions to cease. An ancient writer mentions that the Christian soldiers who thus prayed, received the name of the 'thundering legion,' and that they were permitted to have a thunderbolt engraved on their shields, to preserve in memory the storm that put their enemies to flight, and preserved the Roman army. The events of that wonderful day, and likewise others connected with this war, are sculptured on a beautiful marble pillar, still standing at Rome, and called the 'Antonine column.'

From a letter which Marcus Aurelius is said to have written on that occasion to the Senate, I make the following extracts.

'I gave you an account of what great difficulties came upon me in Germany, how I was surrounded and besieged in the midst of it, and afflicted with heat and weariness. When seventy-four regiments of the enemy had come near us, I found that our own army was far inferior in numbers to this company of barbarians. Then I addressed our gods in prayer, but not being regarded by them, and considering the great distress we were in, I called for the Christians. As soon as they had cast themselves on the ground they prayed, not for me only, but also for the whole army, for relief under our great thirst and hunger. For it was the fifth day that we had no water, because there was none in that place. For we were in the midst of Germany surrounded by their mountains. But as soon as they had prayed unto a GOD who was unknown to me, rain came down from heaven immediately. After these prayers we found GOD to be present with us, as one who is impregnable and invincible. Therefore I declare that no man who is a Christian shall be called in question, or accused, for no other cause than being a Christian. Let not the governor of any province oblige him to renounce his religion, or deprive him of his liberty. I will that this be confirmed by the decree of the Senate.'

Some historians have doubted whether there was sufficient proof, that this letter was written by the Emperor Marcus Aurelius. Others give assurance that it was. But all agree in saying, that he changed his treatment to the Christians and became favorable to them.

OPINION OF ARCHBISHOP WHATELY AS TO THE PROPER DESIGNATION OF ROMAN CATHOLICS.

ROMAN Catholics demur at being called *Papists*. It is, however, their proper appellation. On this subject we quote some remarks from the London Times of 16th July.

Mr. O'Connell complained in the House of Commons on Monday night, for about the hundredth time, of the word 'Papists' being applied to the members of the Church of Rome. It has often occurred to us to notice the sensitiveness of the hon. and learned member on this point; and, at a time like the present, it would be wrong to let slip such an opportunity of calling the attention of our readers to this peculiarity in the Romanists generally, and in Mr. O'Connell in particular.

Mr. O'Connell, in giving vent to this complaint, said, 'If there was an offensive nickname for Protestants, as there was, what would be said of him if he were to use it in that place? If he were to speak of Protestants as heretics he should deserve to be put out of the house.' We quite concur in the latter sentence, but then we should very much like to know wherein consists the similarity of the two cases,—a Protestant describing Mr. O'Connell as a 'Papist,' and his calling the Protestant a 'Heretic?' There is a passage in a work published four or five years ago by the present Archbishop of Dublin, Dr. Whately, which is so *apropos* to this matter, that we need offer no apology for quoting it 'That the term Papist,' says Dr. Whately, 'is a term of reproach (though I do not insist on its being employed) I can never admit. A "term of reproach" is *one which implies something disgraceful in the opinion of the party to whom it is applied.* Thus, Heretic, (in its ordinary, not perhaps in its etymological sense,) implies the holding some *erroneous* tenet: it is consequently a reproachful term. But Papist implies simply one *who acknowledges the authority of the Pope;* and those to whom it is applied do openly acknowledge his authority.' It is impossible to put the case more clearly or more shortly than it is here put by Dr. Whately, and unless Mr. O'Connell be ashamed of the spiritual authority to which he yields willing allegiance, he has no right to quarrel with those who call him Papist.

Moreover, the appellation '*Papist*' has this advantage over 'Roman Catholic,'—namely, that it involves no such absurd and palpable contradiction as the other bears on the very face of it. *Roman* Catholic is as absurd an appellation as '*French* citizens of the world' would be, and one which we should think that none but the Irish and the Pope, who are both privileged to deal largely in *bulls*, would think of stickling for.

The fact, however, is, that the members of the Church of Rome, while they dislike the term 'Papists,' have no particular affection for that of 'Roman Catholics.' They desire to be called simply *Catholics.* This is the whole secret of their sensitiveness, and we caution all Protestants against ever being induced, either in speaking or in writing, to carry their courtesy so far as to yield to the Romanists this exclusive and monopolizing title. Here, again, we cannot do better than quote from the work of Archbishop Whately referred to:

'The title of *Catholics* the Romanists claim, and apply to themselves, not merely as belonging to them, (and it is not denied that they are a branch, though a corrupt one, of the universal or Catholic Church,) but as distinctive, and peculiar to the members of the Church of Rome; and Protestants have usually, in language, conceded this claim. But I think that in so doing they manifest too exclusively the harmlessness of the dove, and leave the wisdom of the serpent entirely with their opponents. It is urged that these are offended at being called *Papists;* considering that as a term of reproach, from its being used only by their adversaries. That I may not seem to seek a quarrel, I have generally avoided that name: but let us not be so weak as to imagine that '*Romanists,*' or any other title by which they can be properly designated, will ever fail, when it shall have become common, to be complained of as reproachful; or that they will ever acquiesce in any appellation which does not imply a reproach to ourselves. Even the apparently neutral designation of 'Members of the Church of Rome' is one which we must not too confidently expect them to adopt or acquiesce in; nor is it unlikely that they may complain of it as reproachful, should it ever become their customary appellation among Protestants. For it implies that there are other Churches, properly called Churches, besides the Church of Rome. We indeed are content to be designated as members of the Church of England; and we regard them as belonging to a distinct Church, over which, though we censure it as corrupt, we claim no supremacy; but they do not take a corresponding view of us; they do not regard us as constituting any distinct Church, but as actually members, though schismatical and revolted members—subjects, *de jure*, though rebellious subjects—of their Church. A name therefore which implies that there are other Churches distinct from theirs contradicts one of their fundamental tenets—viz. that they, and they only, are faithful members of the one true Church. And this tenet they have embodied in the appellation they have chosen for themselves; which consequently implies, as I have said, a reproach to all other Christians. The title of Catholic, when used as distinctive, implies the exclusion of all others from the character of loyal members of the society which CHRIST founded—of 'the holy Catholic Church, the communion of saints,' as it is expressed and explained in the Apostles' Creed: it implies, in short, that all others are heretics or schismatics.—*Charleston Observer.*

THE CHURCHMAN'S MANUAL.

JUST received, and for sale at the Protestant Episcopal Press, THE CHURCHMAN'S MANUAL. An Exposition of the Doctrines, Ministry, and Worship of the Protestant Episcopal Church in the United States. By the Rev. Benjamin Dorr, A. M., Rector of Trinity Church, Utica. "I speak concerning CHRIST and the Church."

A WALK ABOUT ZION.

JUST received, and for sale at the Protestant Episcopal Press A WALK ABOUT ZION. By the Rev. John A. Clark, Rector of St. Andrew's Church, Philadelphia, author of the Pastor's Testimony.

Also a few copies in fine binding, suitable for annuals or Christmas presents.

KEEPSAKE.

THE CHRISTIAN KEEPSAKE and MISSIONARY ANNUAL for 1836. Edited by the Rev. William Ellis, London, for sale at the Protestant Episcopal Press.

Nov. 19, 1835.

COIT'S BIBLE.

A QUANTITY of the above-named highly-approved work has just been received in sheets. They will be put up in a variety of bindings. Orders received at the Protestant Episcopal Press. To the *trade* they will be sold in sheets, if required.

SUNDAY SCHOOL VISITER.

JUST published, and for sale at the General Protestant Episcopal Sunday School Union, 46 Lumber-street, the first volume of the "Sunday School Visiter," for 1835, neatly bound in half calf.

ONDERDONK ON REGENERATION.

JUST received from Philadelphia, a fresh supply of ONDERDONK ON REGENERATION, and for sale at the P. E. Press.

PROTESTANT EPISCOPAL PRESS, PRINT.